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# America

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*Vincent J. O'Flaherty*

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# America

*National Catholic Weekly Review*

Vol. XCV No. 4 Whole Number 2450

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# Correspondence

## College Credit Union

EDITOR: We appreciated your generous comment in the issue of March 24 on "Catholics and Credit Unions" (p. 680).

While we can in no way match the achievements, material and, no doubt, spiritual, of the justly renowned credit unions in British Honduras, the Dominican Republic, Jamaica and the Fiji Islands, we do feel that our Aquinas College credit union is unique in conception and in development. Organized two years ago for the use of students, faculty, alumni, and employees of Aquinas College, the credit union now counts six hundred members (college enrollment: 800) and has assets of \$125,000. Since inception, we have loaned \$224,550.

Acceptance by the group which we strive to serve and by the college to which we are so intimately related has been enthusiastic.

KENNETH J. MARIN  
Grand Rapids, Mich.      Treasurer.

## Complacency in Art?

EDITOR: Some thoughts prompted by the Rt. Rev. John Tracy Ellis' fine article, "No Complacency" (AM. 4/7), from a non-intellectual interested primarily in art.

What of the state of those very intellectual endeavors called painting and sculpture in our churches and schools? Is the predominance of a watered-down, sugary-sweet version of the great styles of the past the best we can do? Is the finest in painting and drawing so unimportant that it is practically ignored by a Catholic press which at the same time strives for high-level writing? . . . JOHN PELLERANO  
North Plainfield, N. J.

EDITOR: Granted the somewhat isolatedly exaggerated "defects in the intellectual life of American Catholics," some of the remedies suggested in the largely indirect quotations from correspondents' reaction to Msgr. Ellis' original article, "American Catholics and the Intellectual Life" (Thought, 9/19/55), give me concern . . . "Big-business universities" exist and continue to expand in the secular field of education. There are remedies for what our parents old-fashionedly called "growing pains." Bigger and better universities may be the answer to "the internationally known scholar who was particularly emphatic about 'the unnecessary multiplica-

tion of Catholic Graduate Schools.'" However, the "scholarly minded graduates" of Catholic colleges and universities too often find the door of postgraduate intellectual opportunity closed to them, often through no fault of their own. . . .

I regret and I recuse the semantic safari of Peter Viereck, which Msgr. Ellis seems to wince at when he refers to it as a "caustic question": "Is the honorable adjective 'Roman Catholic' truly merited by America's middle-class-Jansenist Catholicism, puritanized, Calvinized and dehydrated . . . ?" JOHN A. MATTHEWS  
Newark N. J.

## Tax Exemption for Families

EDITOR: I feel that I must comment on your recent stand in favor of family allowances (4/7, p. 8). There seems little question that some provision should be made to help the head of the family in low-income families. But is there any sense at all in attempting to provide Government aid to families without first making provision for greater income tax allowances? What possible sense could it make for a breadwinner to pay \$500 or more in income taxes and get \$50 or \$100 back as a family allowance. . . ? RAY ALLEN  
Niagara Falls, N. Y.

## Security for Lay Teachers

EDITOR: In your issue of April 7 (p. 13) you urge the need of tenure and pension for lay teachers in Catholic elementary and high schools. These could be furnished, it seems to me, by establishing diocesan-wide group insurance programs, and by placing the teachers in the Federal social-security system.

(REV.) JOSEPH C. McKENNA, S.J.  
New York, N. Y.

## Rhodes Scholarships

EDITOR: Please allow a former Rhodes Scholar (vintage 1926) who is a Catholic to extend heartiest congratulations to Fr. McCluskey for his brilliant and informative study, "Too Few Catholic Rhodes Scholars" (4/7). In an almost deceptively lucid style, he has made a major contribution in a field strewn with such tricky booby-traps that many a less skilled re-

porter has come a cropper. Perhaps, in the interest of accuracy, the title should have included a limiting adjective such as "American" or preferably, in deference to our Canadian friends, "U. S." before "Catholic."

The most startling information in Fr. McCluskey's article pertains to the varied and sometimes elaborate techniques employed by Princeton, Yale, West Point, Reed College, *et al.*, in selecting and "coaching" their prospective candidates. The writer has no idea when what might be called this professional preparation entered into the traditionally amateur and, forgive the word, gentlemanly spirit of Rhodes Scholar selections. It is, however, safe to state that this approach, carried to extremes, is guaranteed to boomerang in no uncertain manner.

Catholic institutions might well follow Fr. McCluskey's sane conclusion that "our job is to find them [i.e., qualified candidates] and present them" but not to attempt to dazzle a selection committee with overly benzedrined and pre-Oxford-accented young men. JOHN W. CHASE  
New York, N. Y.

## Kidnaped?

EDITOR: I have no wish to start another War of the Boroughs. However, we on Staten Island insist that Miss Marjorie Holligan, who reviewed *Tonga* in your March 17, issue be returned to us. The Long Island Critics' Forum won't mind, I'm sure.

We are very proud of Miss Holligan. She brought to our fair island such book reviewers as Bruce Marshall, Frank Sheed, Walter Kerr and your own Fr. Gardiner. As chairman of the Staten Island Critics' Forum, she has made a very definite contribution to Staten Island's cultural and social Catholic thought.

(MRS.) DOROTHY PEARSALL  
Staten Island, N. Y.

## Too Much Taxation

EDITOR: I have just read in your Jan. 24 and Feb. 25 issues the column Washington Front written by Wilfrid Parsons. . . . May I state that there are large numbers of our voting population who believe that the lasting prosperity of our nation depends far more on what individuals do for themselves than on what the Federal Government does or can do for them. Surely Fr. Parsons is aware that the Federal Government cannot give a single dime that it does not first take away from the people in the form of taxes.

CARLOS E. FUSTE JR., M.D.  
Alvin, Texas

# Current Comment

## IN THE WORLD'S HEADLINES

### Countering the Gosizdat

Gosizdat they call it, from *gosudarstvo*, government, and *izdat'*, to publish. Gosizdat has never been so productive in Soviet history as it is today. It is pouring out cheap, attractive books by the million in every language for all the world.

Political émigrés of the Russian revolution and refugees of later years are in desperate need of Russian-language books, but unable to finance a publishing house of their own. The Chekhov Publishing House of the East European Foundation, Inc., was created by the Ford Foundation precisely to meet this need. The Ford grant has now expired. During the four years of its existence (at 387 Fourth Avenue, New York 16, N. Y.), CPH has done an outstanding job in issuing a large and distinguished list of titles. These include great literary classics of Russia; recent creative writing; key works in contemporary history; books in defense of religion, and a wealth of valuable human documents. They include also translations of important American and British writers.

Friends of the Chekhov Publishing House hope that some financial means may be found so that this basic anti-Communist **undertaking** may continue. It is something particularly urgent at a time when the Soviets are using every inducement to lure people back to Russia. We gladly join our own good wishes.

### Catholic Anticlericals Here?

Close observers of Catholic life in America are asking themselves whether the "traditional" clergy-laity relationship has had its day. The rise of a new generation of educated and apostolic faithful seems bound to challenge existing customs based upon conditions

that have passed. The modern Catholic very often has developed the habit of leadership acquired in his own profession. Has the time come for re-evaluating the respective relations of priest and parishioner?

The problem is as yet only dimly outlined in the United States. Our neighbors in French-speaking Canada are more aware of the origins of the problem. Speaking in Montreal on March 21, as we learn from *Devoir*, Rev. Paul-Emile Legault, C.S.C., attributed the anticlerical crisis to historical circumstances. For three centuries, he said, the clergy in Canada did everything and took over everything. In the process the layman was relegated to an inferior position.

"During three hundred years of theocracy," said Fr. Legault, "the priest was king among us, just as was later the doctor and the jurist." The all-pervasive role of the priest, he pointed out, was not sought after in itself. Clerical leadership was the natural result of the situation of New France. But, today, if nothing is done to reshape the pattern of relations between clergy and laity, "something is going to happen." These grave words, spoken with the Canadian situation in view, may perhaps find an echo here.

### Of Whales and Onassis

As madame or mademoiselle applies lipstick to her rosy lips, it is most unlikely that she is visited by any romantic thoughts of mighty whales spouting beneath the antarctic moon. Nor does the man of the house, looking into the bathroom medicine cabinet, suspect the link between his domestic pharmacopeia and the icy wastes of the Southern Ocean. Yet some seventy items in the local drug store, not to mention margarine, cattlecake, fertilizer, vitamin pills and watch oil, come from the

whales that browse amid antarctic ice.

To protect so valuable an animal as the whale from being completely wiped out by human predators (more dangerous to its survival than the ferocious grampus), various international conventions have been entered into since 1937. These were invoked recently by Norway, easily the leading whaling nation of the world, against Aristotle Socrates Onassis, whose *Olympic Challenger* it accused of persistent violation of the international regulations. The Norwegian Information Service in this country reported on April 5 that a court in Hamburg, at the request of the Norwegian Whaling Association, had impounded 9,000 tons of whale oil belonging to Mr. Onassis. This about equalled in value the damage Norway reckoned it had suffered through Onassis' alleged violations.

On Nov. 15-16, 1954 part of the Onassis whaling fleet had been bombed and machine-gunned by Peruvian destroyers and airplanes as being within a prohibited area off the Peruvian coast. Five of the vessels were confiscated by Peru, which released them only on payment of a \$3-million fine.

If Mr. Onassis is really guilty of the infractions alleged, it is well that he should feel the teeth of the international convention.

### "Irregularities" in Iran

The opponents of "giveaway" foreign-aid programs will make the most of a recent report to Congress by the General Accounting Office. Dated March 15 and made public a month later, the report scored certain "irregularities" in the administration of foreign aid to Iran.

While the report admits that the International Cooperation Administration has operated with "significant results" of value to the United States and Iran, it alleges that there has also been an uncontrolled spending of U.S. tax dollars without a compensatory gain for the Iranian economy. Among the examples of "deficiencies" the report cites a useless water-purifying plant, "substantial quantities" of idle farm machinery and a cotton mill financed by the United States despite the lack of power to run it.



This catalog of blunders in Iran reminds us of an address in the Senate Feb. 16 by Sen. Mike Mansfield:

I believe foreign-assistance programs have a place in the foreign policy of this Government, provided the emphasis is on mutuality, provided they fill a genuine need and provided they are expertly and judiciously administered. I have seen [effective] programs conducted at a cost of less than a million dollars, as in Nepal several years ago. . . . I have seen others involving tens of millions of dollars which were the height of futility.

If a foreign-aid program can be operated "expertly and judiciously" in Nepal, there is no reason why it cannot be done in Iran or anywhere else.

## RELIGION IN LIFE

### Second Look at the Scrolls

The ten experts who contributed to a symposium on the Dead Sea Scrolls in the April 9 issue of the *New Republic* approached their subject with scholarly caution. This contrasted with the sensationalism that marked some early comments on the finds at Wady Qumran near the Dead Sea.

Some of these early comments pointed to similarities between Christ and the Teacher of Righteousness, a vague personality named in one of the scrolls. Rev. Edward P. Arbez, former head of the Department of Semitic Languages at the Catholic University of America,

quoted such an observation by Edmund Wilson in the *New Yorker*, May 14, 1955, to the effect that:

. . . the explanation of Jesus—as well as of Paul—in terms of pre-existent factors, placing him and visualizing him in a definite historical setting, inevitably had the effect of weakening the claims of divinity that have been made for him by the Church.

Fr. Arbez' reaction, like that of his colleagues in this symposium, is one of prudence and restraint.

If we may judge by the evidence which has come to light so far, there is nothing in the scrolls of so revolutionary a character that our views of Judaism and of Christianity will be affected in any essential way. (Cont'd. on p. 96)

## After Stalin: Italy's Reds Talking Fast

ROME—The Kremlin's de-Stalinization campaign may yet produce its intended victories in Italy. But for the present it is the bitterest pill that Communist party boss Palmiro Togliatti and the fellow-traveling Socialist Pietro Nenni have been forced to down in their long, supine obedience to the party line. The non-Communist press has worked over the ex-worshippers of Stalin with a light but devastating humor, without, however, underestimating the deadly peril that lies in the new tactics of a bid for power through parliamentary processes.

The non-Communist press countered Togliatti's easy dismissal of Stalin by resurrecting the fulsome eulogies with which the leader of the Italian Reds had once built up the myth he is now trying to destroy. It asked him for an explanation as to how he could work out the dialectical connection between the overthrow of the Stalin myth and all the good that Stalinism was supposed to have brought to Italy.

But the attention the free press paid to Togliatti was nothing compared with its attitude toward Nenni. This was a moment when the leader of Italy's Socialist party (not to be confused with Giuseppe Saragat's Social Democratic wing) had an opportunity to make his independence of the Communists unmistakable. Instead, Nenni's voice was the voice of Togliatti. In a multi-column exegesis of the doctrine laid down at the 20th congress of the Soviet Communist party, Nenni told his adherents that Russia has been good to give them this new "via Italiana" and that they must not embarrass Togliatti in a difficult moment.

Nenni's stand naturally raised certain questions. Why was he incapable of the degree of independence that Maurice Thorez in France was showing

in his defense of the French CP's cult of Stalin? Did this, the press asked, mean that Nenni was under the same party discipline as Togliatti?

Nenni's past attitude to Stalin was also capitalized on. Everyone else had seen Stalin for the bloody totalitarian butcher he was. If the party bosses could have been so frightfully and stupidly in error, why should anyone trust them now? There was only contempt in the non-Red press for Nenni's past and present subservience.

### INTERNAL STRESSES

This from the non-Communist press. From within the Togliatti-Nenni ranks came other rumblings, some so deep that few dared try to assess their threat to the party chiefs. Many devotees of the Stalin myth took hard this overthrow of the "little father" for whom they had fought. Not being trained in Marxist dialectics, they could not shift gears with the effortless ease of their leaders. In a meeting held to clarify further the meaning of the new line, certain Nenni Senators and others quite bluntly asked embarrassing questions.

Italy is now looking forward to the local elections scheduled for the end of May. Both Nenni Togliatti are making Trojan efforts to get the nation to accept their proposal to decide the outcome on the only "true" issues before the country: unemployment, imperialism, stagnant poverty, etc. Each has held a party congress for this purpose. Nenni is striving to develop a line of apparent disagreement with Moscow. But most observers declare this is simply a pre-election ruse, a repetition of last year's tactic, whose only purpose is to make Nenni's Socialists look like something genuinely independent of Togliatti.

PHILIP S. LAND

Much publicity was given the broadcast on Jan. 23 of John Allegro, researcher at the University of Manchester, England, in which he stated that the disciples of the Teacher of Righteousness looked for the return of their executed leader "as Messiah of God." Mr. Allegro must know that the Messiah was to come of the house of David, and that the Teacher of Righteousness, a priest, was of the stock of Levi. It is of such hasty jumping to conclusions that Fr. Arbez warns: "But if one allows oneself to be carried away by imagination, then indeed anything can happen."

## Whaddaya Doing Tonight?

Every time Ernest Borgnine turned around in prize-winning *Marty*, someone asked him what he was planning to do that particular night. It is a good question for any unmarried man or girl over 25 and with no prospects.

Up in Buffalo, N. Y., a flourishing group at St. Michael's Parish (651 Washington St.) answers that question for a goodly number of people in Marty's position. Founded in 1950, the St. Michael's Catholic Social Club brings together unmarried men and women from all over the city for inexpensive evenings of dancing, bowling, fish fries, and general entertainment. Almost 30 Catholic marriages have resulted from friendships formed at the club. Today there is a long waiting list of prospective members. The "alumni" and "alumnae" of the group have banded together to form their own society.

When Rev. James J. Redmond, S.J., and Rev. Severin E. George, S.J., organized the club six years ago, someone predicted that if it were a success it could have national consequences. Dozens of parishes in other cities might take the hint.

## Churches and Social Justice

Do churches preach a stricter doctrine of social justice than they practise in their own economic affairs? Do clergymen feel that the satisfaction of working for the Church compensates in some way for a sub-standard wage? Or do

they believe that in wage matters the church ought to set its sights even higher than does the secular world of business?

These were some of the questions raised by Dr. F. Ernest Johnson at what must have been a highly interesting session of the National Council of Churches' Third National Study Conference on the Church and Economic Life. The conference, which met at Pittsburgh over the week end of April 14-15, dealt with the theme: "The Christian Conscience and an Economy of Abundance." It was attended by 400 bankers, farmers, labor leaders, businessmen and clergymen.

With regard to treatment of employees, Protestants may be interested to know that our Code of Canon Law imposes on clerics and other administrators of ecclesiastical property the duty of paying "a decent and just wage." It also charges them, among other things, not to impose tasks that are beyond the strength of workers or ill accord with their age or sex (Can. 1524). It seems to us that this canon clearly rejects the idea that church employees should be expected to work for sub-standard wages.

It was reported at the Pittsburgh meeting that Dr. Johnson would examine the economic practices of Protestant churches in a book to be published this fall. We await this study with more than ordinary interest.

## Danger Across the Irish Sea

Since the days of the famine in 1847, Ireland has been bled by the exodus of millions to other and greener (?) fields. Recently, Irish and English bishops have felt a growing anxiety over the Irish who cross to England. They go looking for jobs, but all too often lose their faith in the process.

At a recent meeting at Rostrevor, County Down, of Christus Rex, an organization of priests studying social problems, English priests worked together with their Irish confreres on this emigration problem. It was agreed that many Irish lose their faith because of the "materialistic, pagan and sometimes frankly immoral" atmosphere of many English towns. Such an atmosphere is particularly harmful to the "immature

and uninformed children" of 14 to 16 who are sent over to England by their parents.

There is a happy side to the picture, too. Archbishop William Godfrey of Liverpool had great praise for certain classes of Irish immigrants, especially doctors and nurses. Half the nurses in England are Catholic and 75 per cent of the latter are Irish, who "by their devotion to the Mass and their practice of religion" carry out "a most valuable apostolate."

The severity of the problem can be gauged by the phrase of an English priest, who called the sending of the young to England the "murder of the Irish innocent." One proposed remedy was that the Irish Government forbid the immigration of girls under 18.

The cooperation of English and Irish clergy is evidence that the problem is not being ignored and an augury that a solution is in the making.

## WAYS AND MEANS

### Starting Life on \$5,200

Remember when prospective fathers-in-law looked benignly on prospective sons-in-law who casually mentioned they were making \$5,200 a year? In pre-World War II days a \$5,200-income assured cherished daughters a fairly luxurious start in life. Thanks to the ravages of inflation and taxes, it promises a good deal less today.

In the N. Y. *Times* for April 16, Morton Yarmon describes how a young married couple lives these days in Manhattan—and it's not as different elsewhere as one might think—on \$100 a week.

To start with, they never see the \$100. The figures on the weekly check read \$81.26, which is what remains after deductions for income taxes, social security, health insurance, a pension premium and group life insurance. The couple's disposable income is not \$5,200 but \$4,256.

Half of the \$4,256 goes for "fixed obligations." The largest item here is rent, which amounts to \$1,080. Gas and electricity, plus telephone, come to \$158. Installments on a bank loan—used to buy furniture—are \$300. Since the newlyweds have new wardrobes,

only \$150 is allowed for clothes. Church and charity are down for \$125, and additional life insurance for \$200. As a hedge against accidents and loss of job, \$3 a week is set aside in an emergency fund.

That leaves the couple with \$2,083 (about \$40 a week) to live and enjoy life on, and, presumably, to make provision for an expected heir. Since food is estimated at \$25 weekly and transportation and household incidentals at \$3 a week each, it can readily be seen that our \$5,200-a-year couple has to start life counting every penny.

## Managing the Boom

Though consumers may find it a little harder to float loans for autos, deep freezes and other durables, consumers were not the main object of the Federal Reserve Board's latest crackdown on credit. When the board, for the fifth time within a year, set the red lights flashing by permitting the Federal Reserve Banks to increase the discount rate, it was aiming mainly at business borrowers.

What worried the board was the big unseasonal rise in bank loans to business. Between January and April business loans by New York City banks jumped \$442 million. During the same period last year, the increase was only \$46 million. The board apparently concluded that much of this money was going into excessive and speculative inventories.

To the ordinary citizen the board's action may seem remote and mysterious. Actually it is neither.

The mystery disappears once we remember that an increase in the discount rate is merely an increase in the price the Federal Reserve Banks charge their member banks for loans. If the banks are obliged to pay more for the money they borrow, they are obviously obliged to charge more for the money they lend. Business borrowers, looking intently at the higher interest tag, then think twice before going into debt.

Nor is the board's action as remote as it seems. Inventory speculation puts pressure on prices and raises living costs. If it turns out to be ill-advised, it leads to canceled orders, cutbacks in production and unemployment. It is a

threat to booms and a cause of depressions. So in moderating the enthusiasm of business, the board is looking out for all of us.

## Immigration in Deep Freeze?

It is almost four years since President Eisenhower laid down as one of his party's campaign planks a large liberalization of U. S. immigration policy. On April 13 Attorney General Herbert Brownell finally submitted to Congress concrete proposals to that end.

The cardinal elements in the proposals were that the present quota system be scrapped and quota allotments now unused be distributed to countries with backlogs of immigrants. In revising the quota system the entire U. S. population as of 1950 would be used as the measuring-rod instead of (as under the present law) the white population of 1920. This seems to make sense. So indeed do all the new proposals.

But the good sense is going to run into difficulties with the Senate Judiciary Subcommittee, headed by Sen. James O. Eastland (D., Miss.), in charge of immigration matters. The Senator is a notorious "white supremacy" advocate. He is in the forefront of Southern anti-integration forces. It's almost a sure bet that Senator Eastland will look with a most jaundiced eye on transferring quotas from the English and Germans, say, to the Italians and the Greeks.

The Senator, to be sure, is not the whole committee, but his influence as chairman is great. We can only wait and hope that prejudices at home don't continue to give us a black eye abroad.

## Kidnaping at Idlewild

Communist blackmail of Iron Curtain refugees won a stunning victory recently when 20 Communist guards marched five Russian sailors into Idlewild Airport, N. Y., on April 7 and "persuaded" them to board a Moscow-bound plane. American immigration officials claimed they could do nothing to prevent this form of kidnaping since the sailors had stated that they were returning to Russia "voluntarily." This

flagrant operation of 20 secret police in one of our own airports under the eyes of American officials was a stinging insult to our notion of justice. As the protector of refugees we were made to look impotent and bound down by legalism. It was a humiliating day for U. S. citizens.

These five sailors were part of a group of nine who, after their ship was captured by the Chinese Nationalists in June, 1954, asked for and received political asylum in the United States. Since last October they had been in this country as wards of our State Department. They reported monthly to the Immigration Service. Yet Communist agents, as long as they violated no laws, were free to harass these individuals with threats or promises.

Currently Soviet blandishments are enticing some refugees to return. If nostalgia and the glitter of Soviet promises actually persuade these people, they are, of course, free to return. But when an individual is under threats or under blackmail from his own country, he should be protected from this influence long enough to make a free decision. Our laws are not so narrow and rigid that they can be used to abet this inhuman oppression.

## Our "Fat-Dripping Prosperity"

As he lunched on scrambled eggs at New York's Waldorf April 16, 78-year-old Poet Carl Sandburg talked about the evils of "America's fat-dripping prosperity." That same day, in Atlantic City, N. J., a convention of biologists heard scientific papers damn the fatty cholesterol dripping, not only from Mr. Sandburg's eggs, but from milk and meat as well.

Ironically, we Americans are said to be dying from the nourishing fats we feed on. Cholesterol, the alleged villain, is said to be clogging the arteries of our people to such an extent that even the very young among us show early signs of atherosclerosis, a circulatory ailment often leading to death due to heart failure.

Mr. Sandburg has aptly described our prosperity. Some of us eat too well. Probably we eat too much. Fasting and abstinence are evidently just as good for the body as they are for the soul.



# Washington Front

While the President was considering the omnibus farm bill passed by Congress, he had four choices before him: he could sign it, by doing nothing he could let it become law, he could veto it outright, or he could send it back unsigned, with the promise that he would sign another bill with the soil-bank program in it. He chose the fourth course, with a few added concessions that would support prices in various commodities which he mentioned.

What the political effect of the veto will be is at present anybody's guess. But it is significant that a third of the Senate Republicans and nearly a fourth in the House voted for the measure, and at least six Republican Governors appealed to him to sign. These were nearly all from the North Central States; it is not forgotten that it was these which tipped the scales for Harry Truman in 1948.

However, the hodgepodge farm bill was merely a symbol of a condition which has been building up in the country for one or two years. This condition is the growth of a number of cleavages: an aloofness between the Executive and Congress, a split among the Republicans between East and West, the recurring split among the Democrats between North and South, the

rivalry between rural and urban voters in both sections of each party, etc.

An editorial in last week's issue of this Review gave a list of several major measures which at mid-session await passage in one or other House. That, of course, has been a fairly usual occurrence at this juncture; Congress has a way of jamming everything through in the last weeks of the session.

But this time the situation may be more serious, precisely because of the cleavages I have mentioned. What is the real policy, for instance, on foreign aid—primarily military or primarily economic? We do not know. Why? Because of dissension in the Administration itself, and, of course, in the four factions in Congress. Defense funds? Confusion for the same reasons. Low-income housing? We do not know. Why? Because racism raises its ugly head, and sectional factions cannot be reconciled, not to speak of powerful lobbies on both sides. Highways? Sectional rivalries again enter in, in both parties, and lobbies also. Civil rights? Again, we do not know, because of the North-South split among Democrats, with Republicans taking sides also.

And so it goes. It is unlikely that the horrible blunder of the farm bill will be repeated, by trying to placate all factions at once. Yet paradoxically, it seems highly probable that before the close of the session at the end of July, the President will have received bills he can sign in good conscience. Thus Congressmen up for re-election can go home with a "good voting record," and their constituents are not likely to scrutinize the contents of the bills.

WILFRID PARSONS

# Underscorings

VERY REV. PAUL G. REINERT, S.J., president of St. Louis University, was on April 13 elected president of the North Central Association of Colleges and Secondary Schools, the regional accrediting body for all schools in a 19-state area in the Midwest. Fr. Reinert's election climaxes a 16-year association with North Central during which he held in various offices in the organization.

►CFM GROUPS (Christian Family Movement) are already functioning in Argentina, Brazil, Chile, Paraguay, Peru and Uruguay, as reported in the April issue of *Act*, CFM's U. S. monthly.

►WOODROW WILSON FELLOWSHIPS for a year of graduate study in 1956-57 were awarded this month to ten promising young scholars in Catholic colleges. Two of these students are from the College of St. Thomas in St.

Paul and two are from Notre Dame. The other schools with students similarly honored are: Cardinal Stritch in Milwaukee, Xavier of Cincinnati, St. Louis, Catholic University, St. John's of Collegeville, Minn., and St. John's of Brooklyn.

►MSGR. ALDEN J. BELL, administrator of the Cathedral of St. Vibiana in Los Angeles, was on April 18 named Titular Bishop of Rhodopolis and Auxiliary to His Eminence James Francis Cardinal McIntyre, Archbishop of Los Angeles.

►A FRESH VENTURE in the field of theology is *New Testament Abstracts*, "presented by the faculty and students of Weston College of the Holy Spirit." The first experimental issue came as a supplement to the *Modern Humanist*. It is intended to be "a current yet permanent record of periodical literature, as

complete as possible, about the New Testaments. The first issue abstracts articles from some fifty scholarly journals published in half a dozen languages. It is obtainable from the editor, Walter M. Abbot, S.J., Weston College, Weston 93, Mass. (35c).

►OLD ST. JOSEPH'S CHURCH, Willing's Alley, Philadelphia, is being considered for designation as a national monument. A subcommittee of the House Interior and Insular Affairs Committee visited the church, which is one of two recommended for inclusion in the Independence Hall National Park. Rev. J. Joseph Bluett, S. J., pastor of St. Joseph's, conducted the group on a tour of the church. It is 223 years old, and the oldest existing Catholic church in the territory of the former 13 colonies.

►VANCOUVER, B. C., Canada, will have its own Catholic college soon, under a bill just passed in the B. C. Legislature. It will be called St. Mark's College and will be affiliated with the University of British Columbia. C. K.



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# Editorials

## Baghdad Pact—Yes or No?

At Teheran April 16 the representatives of the Baghdad Pact nations anxiously awaited an answer from Loy Henderson, Deputy Under Secretary of State—and the word was No. Though it had been the prime mover of the defense alliance which links Great Britain to Turkey, Iraq, Iran and Pakistan, the United States again refused to join. Mr. Henderson did not refuse our cooperation. He promised expanded regional economic support. For the moment, however, the opposition to the pact on the part of Egypt, Saudi Arabia and Syria, nations with which we desire to retain "close, friendly and effective ties," was too strong to permit United States membership.

This refusal has brought into the open the Anglo-American clash of opinion on how best to deal with the worsening crisis in the Middle East. Oddly enough, a year ago it was the United States that was favoring a strong stand in Taiwan Strait while the British held aloof. Today Britain argues for a strong military commitment in the Middle East, while we prefer to rely on diplomacy.

### BRITISH POSITION

Britain's chief concern in the Middle East is her oil supply. The war which seems imminent would mean a cut-back in Britain's oil imports, would move her toward bankruptcy and render her an ineffective NATO ally. Moreover, the British assume that Egypt's Colonel Nasser not only aims at driving them out of the Middle East but that he is even willing to act in concert with Moscow to achieve his purpose. They believe that their access to Middle East oil cannot be secure unless it is protected by the military arrangements of the Baghdad Pact. As Maurice Ferro pointed out in the

April issue of *Etudes*, for Britain "the Baghdad Pact is essentially a trump card designed to restore British influence in the Middle East." Hence, Britain's desire that we strengthen the pact by joining it.

### AMERICAN POSITION

But can the United States join the Baghdad Pact without giving Egypt, Syria and Saudi Arabia another pretext for playing Washington off against Moscow in the Middle East power struggle? Cannot Washington, London and Moscow reach an agreement on the flow of arms into the area and thus avert the threatened war Britain fears? These are the questions our policy-planners are pondering before we commit the United States to deeper involvement in the Middle East. Our reasoning appears to parallel that of M. Ferro in the *Etudes* article:

The cold war permits the Arab nations, by playing both ends against the middle, to indulge in bold moves they would never have dreamed of before 1939. The secret of coping with the blind nationalism of the Arab World will not be found in a policy directed toward the Middle East alone but in the normalization of relations between East and West. An agreement—which is problematic—between Washington and Moscow would solve the "secondary problems," in particular those of the Eastern Mediterranean.

Such an agreement is indeed "problematic." Despite the encouraging aspects of the Soviet statement of April 17, it is obvious that Russia expects a voice in any Middle East settlement. Whether or not her terms will be acceptable will depend on what Messrs. Khrushchev and Bulganin have to say in London.

## 'Twas a Famous Battle

As the winds of the farm controversy whistled through Washington last week, it was difficult for even detached bystanders to maintain their intellectual postures. To Sen. James H. Duff of Pennsylvania H.R. 12, the "Agricultural Act of 1956," was a "monstrosity" that demanded a veto. His Republican colleague from Vermont, Sen. George D. Aiken, said that in rejecting the bill the President "again demonstrated the courage of his convictions." But GOP Rep. Wint Smith from Kansas asserted that the veto made "no sense or logic," a conclusion with which Sen. James O. Ellender fully

agreed. The President, said the conservative Louisiana Democrat, "did not know what was in that bill."

The President knew what was in the bill, all right. In his veto message, which went to Capitol Hill on April 16, he ticked off a half-dozen "unacceptable" items. About the only feature of the bill he liked, in fact, was the soil-bank proposal. Though this scheme for paying farmers for not producing originated with Democrats and was only reluctantly accepted late last year by the Administration, the President now sets great store by it.

Just about everything else in the bill, the President argued, would "put us back on the old road which proved so harmful" to farmers, and consumers, too. The provision for rigid 90-per-cent supports, the return to dual parity, the extension of mandatory supports to feed grains, the adoption of multiple price plans for wheat and rice—all these proposals tend to build up the very surpluses which are the cause of low prices and falling farm income. By encouraging production, the President contended, they cancel the good effects of the soil-bank plan. That is why he called the bill "contradictory and self-defeating."

To the sponsors of H.R. 16 that argument begs the question. It assumes that flexible price supports, ranging from 90 per cent of parity to 75 per cent, as they do in the 1954 law, would result in smaller plantings of crops in excess supply. This, say most farm-bloc Congressmen, is not necessarily so. Lower price supports might lead farmers to intensify cultivation. They would try to grow more in order to offset lower prices by bigger crops. The only difference between the President and ourselves, say defenders of the vetoed bill, is that he thinks a billion dollars or so is enough to see farmers through the present crisis, whereas we believe the figure is closer to \$3 billion.

## Bigger and Bigger Bombs?

Thomas E. Murray, for six years a member of the U.S. Atomic Energy Commission, is a man with a great concern. Ever since Nov. 1, 1952 he has been trying to tell the American people what he saw at the Eniwetok thermonuclear tests. Last Nov. 17 he said:

This explosion taught us not only that we had a new weapon, but that we had a different kind of weapon. We had unleashed a different kind of power.

On that same occasion he spoke of man's "present share in God's omnipotence," and of the terrible responsibilities it involves.

On April 12 Mr. Murray testified before a Senate Foreign Relations subcommittee on disarmament. Today, he said, disarmament means "rational nuclear armament." We now know that there is no upper limit to the size of the bombs that can be made. What should be our objective? Should we go on making bigger and bigger bombs? Would this be a moral and a rational course of action? Commissioner Murray, one of the few men in a position to know the full facts about the lethal powers of thermonuclear weapons, does not think so.

### IRRATIONAL ARMAMENTS

It is irrational, he holds, to continue to make bigger bombs unless these are demonstrably useful for the purposes of actual war. True, future wars will be nuclear wars, but they need not be all-out nuclear wars. We should make only those weapons which we can

### SUGARING THE PILL

That is a reference to the counter-proposal which the President shrewdly incorporated in his veto message. To soften the blow of the veto on farm-state Republicans, Mr. Eisenhower proposed 1) support of the basic crops at no less than 82½ per cent of parity, 2) increase in the support price of manufacturing milk to \$3.25 a hundred-weight, 3) use of \$400 million to strengthen prices of perishable commodities, and 4) enactment of the soil-bank plan, with 50 per cent of the money to go to farmers as soon as they sign a contract to take land out of production in 1957.

Reviewing this controversy, we can only regret that neither the Administration nor Congress has seen fit to devote as much time to a dynamic use of surpluses as they have to the obvious need of raising farm income. As we have said a number of times in the past, this country can never rest satisfied with a restrictive farm policy so long as millions of people the world over, and a good many here at home, need all the food we can grow. How anomalous it is that the only farm proposal not in controversy today in Washington is one to the effect that the Government should pay farmers for allowing land to lie fallow.

use. To manufacture monster bombs and at the same time to suggest that we have no intention of using them is unrealistic. They could serve only two purposes: to act as a "deterrent" to war, or to help strike a "balance of terror." But who is "deterred" when reasonable doubt has gotten abroad that these weapons will ever be used? Moreover, a "balance of terror," unlike a balance of power, is too readily upset: it will not check limited acts of aggression; it can be too easily miscalculated; it puts a premium on the moral cynicism which would not shrink from "launching an atomic blitz."

### MORALS OF THE MATTER

Mr. Murray also insisted on vital, moral considerations. Looking back at Hiroshima, he does not think that the use of the atomic bomb there can be morally justified. What, then, of these still greater bombs, whose "potential destructiveness is so different from the destructiveness of A-bombs that these new weapons do not belong in the same category—not by any stretch of the imagination" (address of Nov. 17, 1955)? If the A-bomb of Hiroshima, which destroyed four or five square miles of territory and killed or injured nearly 150,000 persons, was a "tame" bomb alongside those of today, then what would ever justify still greater bombs than those we have already stockpiled?

These mighty human problems of morality and perhaps even of survival deserve the closest scrutiny of our best minds. It would be suicidal, as Mr. Murray says,



to be maneuvered by the Soviets into some blanket renunciation of nuclear weapons. We must be armed. We must be better armed than we are today in "small nuclear weapons" and in whatever else is needed for national defense. But these needs must be morally justi-

fied and demanded by reasonable military usefulness.

Commissioner Murray does not presume to have all the answers. But he does know the problems and he is profoundly concerned that we solve some of them before it is too late.

## Reds Come to London Dinner

Great Britain is a matter of natural interest and even concern in this country. We learned from the "summit" conference at Geneva how much harm can be done when heads of state get together under the glare of publicity and create the illusion of agreement when there is none. We are still paying for the disorder that the "Geneva spirit" generated in the world, on both sides of the Iron Curtain, in terms of premature overconfidence in our Western allies and despair among those in the captive nations who look to us. It will be a horrible blunder if the same mistake is allowed to occur on this occasion.

Her Majesty's Government is aware of these pitfalls. It now insists that the visit of Messrs. Bulganin and Khrushchev is not a good-will tour, but a business trip, a "policy conference." On this ground it has confined the itinerary to selected places and persons, and rather pointedly announced long hours of parleys at No. 10 Downing Street. According to earliest reports the British people have greeted the two top Russians with almost chilling indifference. Yet we can be sure that the Communist guests of honor will do their utmost to turn their visit into something like the parade of propaganda the world witnessed when this same pair went to India. For was not the original invitation extended by Prime Minister Sir

Anthony Eden when the Geneva spirit was still fresh?

The capacity for mischief inherent in the official British welcome to the Soviet leaders should not, however, be ignored. Can any good come of their presence in London? The Catholic bishops of England have asked in a pastoral that the opportunity be taken to express to the representatives of the Soviet Union the abhorrence felt by the British people over the treatment of religion in lands under Red rule. Sir Anthony has acknowledged having read this pastoral and he has assured the leading Catholic layman in England, the Duke of Norfolk, that Her Majesty's Government is "most strongly opposed to religious persecution." There is, consequently, some ground for hoping that the cause of religious freedom may yet be served through this ill-advised invitation.

Men of faith everywhere should pray with our British brethren for such an outcome. As Sir Anthony told the Duke of Norfolk, "We have a duty to try to reduce the tension and risks of war in the world." Our lack of confidence in the Soviet Union is nourished by its open, militant war on God. The sooner the Communist leaders can be made to realize this, the better our chances for a lasting understanding and peace with the Soviet Union.

## A Visitor from Spain

A flurry of strikes hit the northern cities of Spain just at the time of the visit here of an important Spanish dignitary. On April 9 Spanish Foreign Minister Alberto Martin Artajo arrived in the United States to return the courtesy of a recent visit by Secretary Dulles to Spain. Perhaps the result of these two visits will be greater economic security for war-impooverished Spain. Increasingly larger participation by Spain in the life of the free nations of the world may now assist her to solve the economic and social problems which lie behind the strikes of Spanish workers.

At Fordham University in New York, where Señor Martin Artajo received an honorary doctorate of laws on April 16, the Foreign Minister reviewed the long history of cordial relations between the United States and Spain. He also pointed out the economic burden under which Spain has struggled since her bloody Civil War of two decades ago. Spain, after World War II, did not share in Marshall Plan aid. Today Spain receives, by the terms

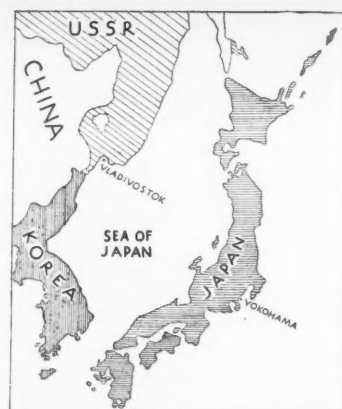
of our 1953 agreements, some military and economic help from the United States. But, he went on,

... we must not hide the fact that our agreements with the United States, signed three years ago, begin to look old and are not sufficiently adequate to the new European realities. . . . We cannot limit ourselves to the construction of air bases, which, by their proximity to our great cities, increase our dangers in case of conflict. [We] request a complete collaboration, to equip our national army adequately.

We hope that the visit of Señor Martin Artajo succeeded in cementing the bonds of understanding between our two nations. We must stand together in these times. We have much to learn from each other. It would be foolhardy of us not to recognize the full needs of our Spanish allies. Spain should be better armed. Spain desperately needs our economic help, and we need her as our friend and fellow in the free world.

# Japan's A-Bomb: Population

*Richard L-G. Deverall*



**D**URING THE PEACEFUL YEAR of 1954, in Japan, some 420 men in one island of Japan, Kyushu, voluntarily submitted to an operation which sterilized them and rendered them incapable of fathering any more children. Most of these men were middle-aged workers employed in industry.

Legal sterilization in Japan was authorized by the Government during 1948. By 1953 some 270 had been sterilized; in 1954 the number stood at 506; and when the figures for 1955 are all in, it should be near 1,000. In Tokyo alone the sterilization operation is performed on 30 persons per month.

These facts in themselves are shocking. But even more shocking is the fact that the Japanese Diet, with seeming Occupation approval, enacted in 1949 the Eugenic Protection Law, which set up marriage centers to counsel on artificial birth-control measures and legalized abortions. Until the end of the Pacific War in 1945, abortions had been completely illegal. During 1949 there were 489,111 legal abortions; in 1952 there were 805,524; in 1954 a report to the United Nations commented on the "skyrocketing" of legal abortions in the country.

Since figures indicate that in 1955 legal and illegal abortions together equaled the 1.5 million live births, one can well imagine the frightful increase of this scientific type of mass murder. If the Hiroshima and Nagasaki atomic bombings took the lives of 88,367 human beings, legal and illegal abortions in Japan since 1949 have claimed the lives of millions.

## BIRTH CONTROL ARRIVES

In addition to voluntary sterilization and legal abortion, the Japanese in 1949, following the official visit of Warren Thompson, population expert of Miami University, added legal and widespread encouragement of a birth-control movement. Thompson, who worked as a population expert for U. S. Occupation authorities, openly stated that birth control was "the only hope for solving Japan's growing population crisis." He scoffed

*Mr. Deverall has traveled extensively in the Far East as representative of the AFL's Free Trade Union Committee.*

at Catholic protests, and said: "Millions of Catholics in the United States practise birth control. . . . The only thing the Church opposes is birth control for immoral purposes."

Dr. Thompson's disastrous work in Japan brought stiff protests. Gen. Douglas MacArthur stated that the work of Dr. Thompson reflected only the doctor's own opinions. But even as MacArthur spoke, the Japanese Government had passed the Eugenics Protection Law and Premier Shigeru Yoshida voiced his approval of birth control. Gen. Crawford F. Sams, the Occupation's Chief of Public Health, went on the radio during August of 1949 to report to the Japanese on the dissemination of information regarding artificial birth control in Japan.

A virtual Pandora's box had been opened. Said the daily newspaper *Yomiuri Shinbun*, in June of 1949:

Greedy drug manufacturers make no scruples of putting illustrated advertisements about their wares in popular household magazines. The evil effects of such advertisements upon the young and uneducated are really incalculable. We are amazed at the speed with which the drugs have manifested their "efficacy."

By the end of 1950 a press survey indicated that 60 per cent of those polled favored control of conception by artificial means. In March, 1951 the first issue of the *Japan Planned Parenthood Quarterly* came off the press with the approval of the Supreme Command of the Allied Powers (SCAP).

In pre-war days, when Mrs. Margaret Sanger visited Japan to preach birth control, she had been dubbed *sangaisen*, or production destroyer. Immediately after the Occupation ended in 1952, the busy Mrs. Sanger appeared in Japan, lectured to overflowing houses, inspected the "model birth-control village" of Komae on the banks of the River Tama near Tokyo, praised the farmers for their birth-control skill and lauded the co-operation of the Japan Birth Control League.

The following year the Japanese Government voted funds to establish hundreds of birth-control clinics throughout the nation. One result was that by 1954 the Welfare Ministry could report that 33 per cent of all married couples were using artificial birth control.

Meanwhile such companies as the Japan Steel Tube Company and the giant Hitachi Shipbuilding Company initiated birth-control programs for their employes with an eye to cutting down on family allowances.

During 1955, with more than 60 per cent of married couples in Japan in favor of artificial birth control, Mrs. Sanger again arrived to preside over the 5th International Conference on Planned Parenthood, which was held in Tokyo. It received considerable space in the press, on the radio and TV and in the newsreels. Birth control had really made the grade in Nippon.

#### POPULATION GROWTH

The population problem of Japan is one of the most explosive in the entire world. The four islands of Japan—smaller in total area than California—contained 30 million souls in the mid-19th century. The population had risen to 41 million by 1894 and to 75 million in 1941. At the end of the Pacific War, when Japan lost 50 per cent of her land area thanks to defeat, the four crowded islands were further jammed by the return of millions of overseas servicemen and hundreds of thousands of Japanese from Manchuria, Korea and Taiwan. By 1952 the population had gone up to 86 million and at this writing it is 90 million souls. If it continues to grow as it is doing today, Japan will contain over 100 million people by 1970.

In the year 1920, the birth rate was estimated at 36.3, but by the opening of the Pacific War a drop in fertility had brought it down to 29.4. After the defeat of Japan it dropped steadily to 19.4 in 1954, and it is still dropping. But if the birth rate has been steadily dropping in a Japan which is now 40 per cent urbanized and increasingly industrialized, the most remarkable feature of the postwar period is the amazing drop in the death rate. The 1920 figure is given as 25.4, while since the war it has been dropping sharply and in 1954 stood at 7.8. Thus with rising longevity and a decreasing birth rate, the over-all rate of natural increase in population remains at 11.6. The population continues to increase, despite the fact that the birth rate of Japan is now one of the lower ones in the world.

The phenomenal increase in the life span of the Japanese explains the fact that despite widespread legal abortion and enormous birth control, Japan's problem worsens. A positively magnificent and crusading public-health drive commanded by General Sams, coupled with widespread introduction of better sanitation, mass inoculation, use of DDT and the wonder drugs, was so effective that by 1948 only 14.8 Japanese per thousand died as compared to 30.2 in 1945.

Japan's labor force, which today has 800,000 unemployed, is being increased by 700,000 new persons each year. Moreover, the number of relatively unproductive oldsters is increasing.

A few figures suggest the enormity of the problem. Japan's population density per square mile is 617, a few hundred less than that of Belgium or the Netherlands. But unlike those countries, the arable land available in mountainous, volcanic-soiled Japan is low. The actual density per square mile of arable land is 4,220

as against 2,577 for the Netherlands and 2,155 for Belgium. It is the highest concentration of human beings per square mile in any major nation in the world. Ninety million Japanese live on food produced in a land area smaller than that of West Virginia.

The increase in the child population indicates increasing budgets for health and education, heavier burdens for married folks and increasing demand for consumer goods. On the other hand, in order to produce or import the food needed to feed the ever increasing population, Japan must bend every effort to produce goods and services for export. Yet Japan's cheap-labor items—mainly textiles, women's blouses and the like—are boycotted in some areas and have caused trouble in others, including our own United States. Furthermore, with the memory still fresh of what the Japanese Army did in much of Southeast Asia during the period

Is the growth in the number of people on Japan's part in some way "abnormal"? The answer is: No. The Japanese do have a high birth rate, but it is in no sense considered abnormally high. The following table from the U. N. *Demographic Yearbook-1952* showing crude birth rates (based on the number of births per 1,000 persons in the mid-year population), indicates Japan's birth rates in relation to those of other countries:

	1920	1930	1940	1950
Japan	35.0	31.8	29.4	28.2
Israel	34.5	30.6	23.5	33.0
United States	22.8	17.6	17.9	23.5
France	19.9	17.2	14.0	20.5
Italy	30.1	24.5	23.5	19.6
England	21.3	15.3	14.1	15.9
India	33.0	34.0	32.0	25.8
China (Formosa)	41.8	45.5	43.7	43.3

... Welfare Ministry officials estimate that the actual number of abortions for each year should be three times the Government figures, due to abortions performed privately and illegally (where the prospective mother did not go before a Government Eugenics Protection Committee to seek approval for the operation).

Dr. Taiei Miura, president of the Tokyo Catholic Doctors' Association, a psychiatrist and chairman of the Department of Neuropsychiatry at Keio University in Tokyo, told this author in August, 1954: "The Japanese people are in a state of demoralization as the result of these laws," adding:

"Repeated abortions have been found to have had the worst effect on the mentality of women. Insanity and complete mental breakdowns have followed the operations in many cases. The full effects will take many years before they can be measured, but some of the effects on the minds of women have already been all too apparent."

From *People and Land in Japan*, by George P. Carlin (Carillon Press, New York).



1941-45, and with reparations still unsettled save for Burma and Thailand the natural market for Japan in Southeast Asia remains underdeveloped.

Hemmed in as they are, facing growing unemployment and economic instability, literally wedded to the United States in terms of trade and economic aid, the Japanese today are developing a dangerous mentality. On the one hand they know that they cannot possibly feed their growing population on what is left of the Japanese Empire. Yet dependent as they are on the United States, they nevertheless demand an economic independence of America which is today, in realistic terms, impossible.

#### SEARCH FOR SOLUTIONS

During my ten years in Japan I met no informed Japanese who had any idea as to how Japan can solve its problems. And, as Bishop Dominic Fukahori of Fukuoka said in 1951, when the Americans drafted the Japanese Peace Treaty they left the "fundamental problem of over-population unsolved." The old argument of over-population which served the pre-war militarists so well is still there; but today Japan has no chance of "expanding" into Korea or Red China. That is over and done with. Rich and fertile but underdeveloped northern Hokkaido could support some 16 million instead of the present 4 million. Unfortunately, most Japanese look on Hokkaido as most Americans fifty years ago looked on Alaska.

Though Japan's labor force is skilled and hard-working, it is, in comparison with that of the United States, gravely lacking in productivity. Many Japanese continue to use techniques and methods which were devised before Commodore Perry arrived in 1853. Modernization, technological advance and increasing productivity of labor, could, I am sure, play a real part in relieving the pressure on the land and permit the Japanese to enjoy a better life.

Migration has long been advocated as one way out. But Japanese have in the past been loath to leave their beautiful and cultured country for alien lands. Thailand, which has so much in common with Japan, admits only 100 Japanese per year. Countries such as Argentina and Brazil welcome Japanese immigrants; many others do not want any part of them. As for their own former possessions, after 30 years only 170,000 Japanese had gone to Taiwan, less than a million to distant Manchuria. Anyway, if four boats left Yokohama every day for a year, each carrying 1,000 emigrants, it would only remove the net increase of that year.

What the solution is I do not know. But after ten years in Japan with the Japanese, I do know that the population problem weighs heavily, particularly on young and educated Japanese, who say, "Our future is, at best, black." In 1941, exploitation of the population problem exploded over Pearl Harbor. I do not know the form or the timing of the next explosion, but just as surely as the sun rises in the east and sinks in the west, the population problem of Japan is creating, so to speak, an enormous atomic bomb in Japan. Unless it is disarmed now, it will explode in due course.

## Bridges Without Words

*Sister Mary Faith, O.S.B.*

THERE IS A LIMIT to the power of words. Sometimes life must work out problems which will not yield themselves to the control of a typewriter, even when it is activated by a sincere and active mind.

Last summer a group of educators meeting for discussion wrestled with the old problem of "What is the goal of Catholic college education?" Does the goal often ascribed to Catholic education "to save souls," restrict—through misunderstanding or misapplication—the stimulation of the perfected intellect, the beau ideal? Persons deeply akin in basic ideas tried for two hours to build completely consistent bridges between Newman and Pius XI, bridges with words. The meeting dispersed hopefully: we shall be wiser next time the session opens.

But the question lives. This morning my speech class of college freshmen and sophomores met to take part in a combined panel and open-forum discussion of Howard Mumford Jones' "Undergraduates on Apron Strings" from the October 1955 *Atlantic*. The chairman was a little sophomore girl, black-haired, equipped with great simplicity and with her own ideas drawn from observation, from experience, and from Sir Richard Livingstone. She directed questions to three similar experts on her panel and to some twenty-five other participants.

#### OUR HUNGRY EDUCANDS

The liberal-arts education, perennially called to justify itself, was weaving back and forth in home and enemy territory when one student raised the question: "But the man on our block who works on an assembly line says if he had it to do again he wouldn't get a liberal-arts education but would learn a trade instead. You can't eat English masterpieces." Heads automatically turned toward me. I tried to look guiltless.

"I wonder," asked a member of the panel, "if it was a Catholic liberal education. And understand—I'm mercenary myself—I wonder what he really put into his college while he was going, or at least I wonder if he didn't say that in a hurry without realizing how he

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profits from his education when he's not on his job. And anyway, we can't generalize from one example."

"He could have studied a little more and could have become a teacher," another said.

"But the janitors I know make as much as the teachers I know," the objector continued. "You can't eat algebra problems."

At least the fare had changed.

"I don't know," the chairman went on. "Perhaps I'm too prejudiced to be neutral. But the teachers I know, and they're not all Sisters, don't complain."

"But they're educated!" The objector fell into the trap.

"That's what I mean."

The next panel dealt with "Primitive Panic," an editorial by Rev. Brendan Downey, O.S.B., in the English Benedictine review, *Raven*, dealing with reactions to the "Epic of Man" published in *Life* last November and December. Back and forth through the room went the mysteries of human life, very safe, I found, on the lips of young thinkers. These are the things, I thought, that they would say and do outside the classroom walls. They're entirely unconscious of me. They're thinking. I saw the glory of science in its place in the total scheme of knowledge, with theology as queen and the other fields as companions garmented with variety. I sat there meditating on how wise they were becoming and, quite unconsciously really, on how good the room seemed. Suddenly it seemed a wonderfully refreshing thing to save a soul, not so much like one snatching Jonathan Edwards' protégés from a pit over which they were dangling, as one taking part in a simple process of letting a man know and seek his Maker in divers ways, divers but harmonious.

I would not, like Plato, say that knowledge is virtue, for I know that knowledge alone cannot make man good any more than—to use Newman's words—one can

quarry a mountain with a razor. But perhaps if we pray as we work a wonderful dual and harmonious process is going on around us organically from day to day. Maybe we are never to see exactly by what mysterious formula Catholic educators free the mind and help kindle the heart so that grace working with the will enables it to do as the mind knows. Perhaps all we really do is work and pray, leaving the rest—as the prolog to an ancient sacrament says—in "the hands of God."

#### MAN, MATTER AND MANNER

I came away from the discussions to pick up the day's crop of English compositions. The assignment had been an essay on "The Power of Words." One student had written of the words he thought, heard and said, in connection with his work as part-time assistant at a funeral home. His essay began with a building full of subdued and unharmonious words and puzzled meditation on the high-school girl being mourned for. It concluded:

I came home from driving the family car to the cemetery, thinking: "Where are you, Sharron?" She doesn't answer; perhaps because she doesn't know me. I do not think she is in Limbo, for I know she was baptized. Perhaps in the better or best place? If she is in Purgatory, she needs prayer. I switched on the car radio to Station KPFS, where the rosary is recited every day at 2:05. "Hail Mary, full of grace!" After I had joined in four or five Hail Mary's, I understood as if for the first time the power of the last nine words: "Now and at the hour of our death. Amen." I said them for Sharron, and for all other Protestants, and for myself and everyone. And I knew the power a few words had to bring a day's experience in focus, even such a close brush with death as I had had.

Because I was semi-consciously doing a little research, I called the author to my desk.

"Did you really turn on the rosary hour, Steve?"

"Yes, Sister. I usually do if I'm driving at two o'clock."

How would one know? These are the people we worry about, theorize over, and to whom we entrust with some trepidation the ever receding world of tomorrow.

"Why, Sister?"

"Oh, I just wondered. Carl Van Doren says an essay is made up of three constituents: matter, manner and person."

Steve looks mildly puzzled. One is not always expected to find links between the comments of instructors, though. He says "Thank you, Sister," and goes back to the library.

But I wonder. It is possible for authors to write from vicarious experience. But Steve's essay, with its organic wholeness, its sense of arriving, came from what he was—which is a combination of what he knows and does. Saving his soul is not hurting his intellectual performance. Except for a vice-versa arrangement (and a positive statement?), it is not within my power with words to chisel the relationship further.

# The Right to Silence

Robert F. Drinan, S.J.



DURING 1953 a total of 317 witnesses before Senate and House Committees invoked the privilege against self-incrimination. On August 20, 1954 Congress enacted its answer to these recalcitrant individuals. That answer was a statute providing under certain conditions for total immunity from criminal prosecution for those persons who otherwise would refuse to testify about subversive activity by reason of the Fifth Amendment. On March 26, 1956 the Supreme Court, in a 7 to 2 split, sustained the constitutionality of Congress' attempt to obtain information by granting pardon for crime in advance.

The Court's opinion raises questions basic to the scope and purpose of the Fifth Amendment. Does the Amendment deal with a natural right to silence or merely with a state-given privilege not to incriminate oneself? Is the Fifth Amendment merely a privilege which the state may revoke by granting a pardon in exchange for information? The Supreme Court has followed its traditional majority view and has held that the right not to accuse oneself may be totally abolished so long as the compelled accusations and the obligatory self-defamation cannot lead one to prison. Is this, as Federal Chief Judge Clark and Justices Douglas and Black have asserted, an "erosion of the Fifth Amendment"? Is an immunity statute a circuitous attempt to circumvent the Constitution by abrogating the right against self-incrimination? The answer to these questions unfortunately is not as simple—or as clear—as we could hope.

## HISTORY OF IMMUNITY STATUTES


In 1857 Congress, plagued in its investigation of government corruption by devotees of the Fifth Amendment, passed the first Federal immunity statute. This law provided that witnesses who revealed their crimes would be rewarded by freedom from all Federal prosecution. Some of the same individuals who had concealed their crimes by invoking the ban on self-incrimination, now assured of immunity from prosecution, revealed shocking corruption and fraud in the government. Their crimes went unpunished as a reward for their cooperation with Congress.

*Fr. Drinan, associate dean of the Boston College Law School, is a member of the District of Columbia Bar.*

These unanticipated "immunity baths" resulting from the 1857 law moved Congress in 1862 to amend the immunity statute so that witnesses would not be shielded from prosecution for the crimes they revealed but would merely be exempt from having their testimony before Congress used against them in subsequent criminal proceedings. The Supreme Court found the amended immunity statute not to be co-extensive with the Fifth Amendment guarantee that no one shall be compelled to testify against himself. The Court hinted to Congress, however, that a statute which afforded "... immunity against future prosecution for the offense to which the question relates" would be an acceptable and constitutional substitute for the right against self-incrimination.

Not until 1896 was the Supreme Court obliged to decide on a statute offering absolute immunity in return for the confession of crimes. In the case of *Brown v. Walker* the highest tribunal of the land, in a 5-4 decision, ruled that, while the right not to incriminate oneself "is justly regarded as one of the most valuable prerogatives of the citizen, its object is fully accomplished by the statutory immunity" from prosecution. The fact that the witness, compelled to reveal his crime, is publicly self-defamed was held not to invalidate an act of general amnesty on the part of Congress. The object of the Fifth Amendment, the Court ruled, is to prevent a person from being convicted on his own self-accusation. If the possibility of conviction is removed the self-accusation can be compelled.

The dissent, in which the learned Catholic Justice Edward Douglass White joined, took a far broader view of the scope of the right against self-incrimination. The words of the Constitution, the dissent noted, declare without qualification that no person shall "be compelled in any criminal case to be a witness against himself." Legislation cannot detract from the privilege afforded by the Constitution. The founders of our institutions disclosed their intention of placing the right against self-incrimination beyond any legislative attack or abridgment when they put this privilege in the Bill of Rights. Congress may not offer what it considers a substitute for one of the rights guaranteed in the Federal constitution. Furthermore, the dissent went on, it is doubtful whether an immunity statute can really be coterminous with the right to silence assured to all



by the Fifth Amendment. Despite an immunity statute a witness may be called upon to defend himself against a charge of perjury or any other accusation not derived, in the government's opinion, from the coerced testimony but in fact the remote fruit of this compelled disclosure.

Moreover, the constitutional privilege, as dissenting Justice Shiras insisted:

... was intended as a shield for the innocent as well as the guilty. A moment's thought will show that a perfectly innocent person may expose himself to accusation, and even condemnation, by being compelled to disclose facts and circumstances known only to himself but which, when once disclosed, he may be entirely unable to explain as consistent with innocence.

Justice Field, dissenting separately, stated that the Fifth Amendment confers "the shield of absolute silence." No congressional substitute for this right can be a complete substitute, since the Fifth Amendment prevents public self-defamation whereas an immunity statute compels a self-disclosure of a defamatory nature. Congress has abrogated the constitutional privilege, Justice Field asserted, adding that "the essential and inherent cruelty of compelling a man to expose his own guilt is obvious to every one." Congress, he concluded, may not pardon an individual; this power resides exclusively in the President.

#### IMMUNITY GRANTS MULTIPLY

Fortified by the ruling in *Brown v. Walker*, Congress has through the years enacted over twenty immunity statutes available to witnesses obliged to testify before various governmental commissions and agencies. However, no such immunity statute was ever passed for the use of Congressional committees in their investigatory work. Obstinate witnesses frustrated Congressmen until finally Congress enacted the immunity statute of August 20, 1954.

Under this law, unique in our history, a committee of Congress may go to a Federal Court and request a grant of immunity. The Attorney-General is given the opportunity to be heard before Congress may immunize any witness from prosecution. Any witness compelled to testify about subversive activities shall not "be prosecuted or subjected to any penalty or forfeiture for or on account of any transaction, matter or thing concerning which he is compelled . . . to testify".

#### RIGHT TO SILENCE OR FREEDOM FROM PROSECUTION?

On November 3, 1954 William L. Ullmann, a former Treasury Department official named by Elizabeth Bentley as a member of a wartime espionage ring, was asked before a Federal grand jury to answer certain questions about his alleged activities and associations. He refused to answer, invoking the Fifth Amendment. When he was offered immunity from prosecution under the Act of August, 1954, Mr. Ullmann still refused, stating that the immunity statute abridged the Con-

stitution. His sentence of six months for contempt brought forth the Supreme Court decision of March 26, a decision which without doubt ushers in a new era in the struggle against treason in our midst.

The Ullmann decision, written by Mr. Justice Frankfurter, follows and explicitly affirms *Brown v. Walker*. The Fifth Amendment guarantees only the right not to be sent to prison as a result of one's own compelled self-accusation. If the threat of prosecution is removed the state has a right to every man's evidence. When Congress removes the possibility of Federal or state prosecution from the witnesses whom it immunizes, they may not complain that they have received something less than the guarantee of the Fifth Amendment. Such is the present position of the law on self-incrimination.

The Court's majority view in the Ullmann decision was in a sense inevitable, since England, Canada and most of our States have for decades exchanged pardon from prosecution for incriminating information. Immunity statutes have been sustained by the Supreme Court on many occasions and in opinions written, among others, by Holmes and Brandeis. To have overturned all the well-settled law on immunity statutes would indeed have been a revolution. But the widespread misgivings about immunity statutes might have received more consideration in the Ullmann ruling. The decision is grounded in precedent, and good precedent at that, but it leaves unsolved and almost unmentioned some troublesome differences between the ordinary immunity statute and the statute sustained. These differences dissenting Justice Douglas discusses in a rather convincing way.

Once a person in our society has confessed that he was or is a Communist, life can never be quite the same for him. If he is a lawyer, he may be disbarred; if a

It is certainly the function of Congressmen to make whatever investigations may be necessary to the proper performance of their duty as legislators. They are entitled to question anyone from whom they have reason to expect helpful information. Our purpose has been merely to show that there are also other rights which may be legitimately pursued. The right to proof will at times yield to the right to silence. It may well be that the undeserving will hide behind this right of silence. It may even be that those who are invoking it today are doing so in behalf of a system which would destroy it. It would indeed be a catastrophe if such people should eventually succeed in destroying the right which is now protecting them. But it would be a greater catastrophe if we should destroy it ourselves.

*Rev. John R. Connery, S.J., professor of moral theology, West Baden College, West Baden Springs, Indiana, in Marquette Law Review, Winter, 1955-56*



teacher, he may be subject to suspension; if an alien, he may be deported. Other disabilities which attach to a person who is a Communist include ineligibility for Federal employment and disqualification for a passport. These are civil penalties and hence are not covered by the immunity from criminal penalties granted in the newly validated Compulsory Testimony Act. In view of these facts Justice Douglas asserts: "Congress has granted far less than it has taken away." The majority of the Court, in his view, has ratified a serious qualification to the Fifth Amendment and has created uncertainties which will plague the Court and the public in future litigation.

#### COMMUNISTS, EX-COMMUNISTS AND THE INNOCENT

Future litigants under the Compulsory Testimony Act are likely to fall into three classes. In the first will be the unrepentant and convinced Communist who will be rewarded by the government by immunity from prosecution in exchange for revelations of his crimes against national security. Such cases, let us hope, will be rare, since the activities of the professional Communists are presumably known to the authorities.

The second class will be made up of ex-Communists who, now repentant, seek to conceal their former treason. They are now without a defense in the face of a vigorous investigation armed with an immunity statute.

The last class is that of the misguided citizens who once guilelessly joined a Leftist front because they believed in Negro rights, or wanted to oppose Fascism. These have probably not committed any crime, and hence have a right to invoke the Fifth Amendment only if it is necessary to prevent the revelation of circumstances which might *tend* to incriminate. The immunity statute may be a benefit to some honest citizens in this group who desire to aid their government by supplying information without, however, being subject to the threat of prosecution.

The fate of the first group, the true Communists, is not particularly shocking. If an unrepentant traitor is given immunity from Federal and State criminal prosecution in exchange for a confession of his subversive activities, he has probably received more than he deserves. One may lament that he is forced to confess, but his confession greatly profits him.

The future of the third group—misguided but innocent former members of Communist fronts—may be improved or worsened by the immunity statute. But at most the now more easily compellable confessions of this group will serve only to reveal their former intellectual confusion and the indiscretion of their less mature years. It is doubtful, moreover, whether any civil penalties will attach to the innocent ex-member of a Communist front.



The new position of the second group—the repentant ex-Communists—however, gives one pause. The members of this class were or are indictable. If they are still indictable they may, if they so desire, publicly confess their crimes and hope that their sincerity will merit the gratuity of amnesty. If they are not now subject to indictment they may reveal their subversive activities without criminal penalty. But such a course of action brings angry reprisals, defames others, and projects one into public life in a way personally undesirable and damaging to many individuals. The role of militant ex-Communists may be admirable and heroic at times, but it cannot be said to be the moral obligation of all ex-Communists. Treason, like mankind's other crimes, need not always be confessed from the house tops.

Under the Compulsory Testimony Act the ex-Communists who desire to conceal their crime may now have it self-revealed for the eyes and ears of the world. Their crime may be known only to a few members of the Party. Perhaps in fact they assumed a false name in that organization. Yet these hidden and repented crimes are now the possible subject of compelled self-revelation. Should the State be able to compel the public confession of hidden and repented crimes? Perhaps no crime of treason can be completely occult, but sound morality suggests that the public revelation of hidden and repented crimes should not be compelled unless the good to be achieved outweighs the serious evil inevitably to follow. The privilege of silence should extend at least to this one case.

#### NEED FOR RESTRAINT

What is the good to be achieved from the compelled testimony of ex-Communists? The Government obtains from them information valuable in its search for subversives. But the evil which follows is a serious blow to the reputation of the witness who, deprived of the Fifth Amendment, is obliged to reveal his crimes. Cannot some method be devised by which the diffusion of compelled self-defamatory testimony could be limited? The Compulsory Testimony Act unfortunately provides no such remedy; we may therefore expect that it will be used to denigrate the character of witnesses whose testimony, we will be told, is indispensable for the safety of the nation. A new phase and indeed a new era in the history of congressional investigations may be opening before us. This is but another reason for the urgency of a code of fair play in Senate and House investigations. That code should allow the publication of defamation—especially compelled self-defamation—only if national security would otherwise be substantially endangered. In our anxiety to protect ourselves against treason in our midst let us not forget that ex-criminals and even ex-traitors have a right to our compassion and our love.

Perhaps it is not out of place to remark that Christ never once before His Passion even hinted to the apostles about the perfidy of the greatest traitor of all time. Even traitors—and, much more, repentant ex-traitors—have a right not to be needlessly defamed.



# St. Joan Wouldn't Know Herself

Vincent J. O'Flaherty

St. Joan of Arc (or, at any rate, somebody who goes by that name), is at present packing them in on Broadway. This is nothing new. A decade ago, as portrayed by Ingrid Bergman, Maxwell Anderson's *Joan of Lorraine* set the half-dozen omnipotent New York critics thumbing through their thesauri in search of new superlatives. More recently the Theatre Guild and Uta Hagen put G. B. Shaw's *St. Joan* in proud, gleaming lights. This season, in Jean Anouilh's *The Lark*, Joan, played by Julie Harris, is drawing the crowds and the applause. The American Theatre Wing on April 2 named her the year's best actress.

It would seem nearly enough to restore our confidence in the American theatre that, through the seasons, come Tennessee Williams or William Inge, a woman who was, of all things, a saint, has drawn a lioness' share of the acclaim and has evoked performances from such glowing actresses as the trio of Bergman, Hagen and Harris.

But a closer inspection of what is being presented in the name of St. Joan is disturbing rather than reassuring. Once again we discover that we cannot, just because a work of art is concerned with a sublime subject, take it to our hearts, in our simplicity, at its surface value. What looks like good clear water may be poison. And, in fact, Broadway's durable favorite is not Joan the peasant saint from Domremy, at all, but an impostor—enchanted, of course, and clever and chameleon, as female impostors traditionally are.

## ENCHANTING IMPOSTOR

Shaw's deception was a high-spirited lass, let's say from Devonshire, who, combining a sturdy peasant stock of common sense with a mystical fascination for church bells, called this amalgam her "Voices." A supremely infectious personality, she rode triumphantly into Orleans at the head of a captivated French army, calling out brilliant Shavian epigrams over her shoulder to the doughty Dunois all the way. Though she paid a sort of lip-service to the creed, code and cult of the traditional faith, she was in reality the "first Protestant

saint"; her martyrdom by fire was—as Shaw had her adversary, Warwick, put it—"the protest of the individual soul against the interference of priest and peer between the private man and his God."

Anderson's Joan was, under the mask, an idealistic actress with the noble, if amorphous convictions of a soap-opera heroine. On her way to the stake, she turned to the audience and said, "And if it were to do over, I would do it again. I would follow my faith even to the fire." Faith? In what? As if that really mattered. As the actress' director put it, a man has a right to any faith of his choosing:

... maybe a formal religion, maybe a crazy-quilt philosophy you made up for yourself out of odds and ends, maybe the SPCA, or the Baconian theory or Freud or scientific research or communism or Christian Science or anti-vivisection or somebody you're in love with or an institution that needs cherishing—like our poor old theatre here on Manhattan.

Now Joan believed in her Voices. Whose voices these were, whether her faith was for good or ill, solid or shaky, reality or illusion, none of this was important. What mattered was that this faith was hers, and it gave her life meaning, and she chose to die for it.

Now, this season, the charming deceiver is M. Anouilh's *Lark*. An interesting bird, this Lark called "Joan." Our best wishes are with her at once, because she is professedly a symbol of France's former splendor and strength. Her message is that if France is ever to be great again, it must shake itself free of its long, lost weekend and go back to Joan. And we agree.

Then we watch her soar, and we begin to wonder about this latest "Joan." She hears voices all right, and of course she calls them saints. But isn't that what a little 15th-century French peasant would have called them? The important fact, in M. Anouilh's opinion, is that, whatever they are, they have the right idea and Joan listens to them. At their bidding she beguiles Baudricourt, by a clever, feminine appeal to his vanity, into taking her to the Dauphin. Then she goads poor, bullied Charles into an assertion of his majesty by introducing him to a philosophy of fear very much like that of Rodgers and Hammerstein's "I Whistle a Happy

Vincent J. O'Flaherty, S.J., a veteran of the Navy in World War II, is following his theological studies at St. Mary's College, St. Marys, Kansas.

Tune." It is all—we would almost say "cute,"—delightful to watch, and about as supernatural as a fable by Fontaine.

Inevitably winged, the Lark lies hapless in the hands of her captors. They attempt, each in his turn, to weaken her fidelity to her country, to destroy her faith in her Voices. They accuse her of witchery and heresy, they assail her very human love of mankind, they are determined to break her on the hard granite of authority, an authority of which they are the valid wielders. She refuses to submit, and she dies.

#### WHAT WOULD JOAN SAY?

A wonderful bird. After all, the thoughts it speaks are M. Anouilh's; it flits effortlessly from one expertly conceived dramatic situation to another; its voice and presence and movements are, for the present, Julie Harris. But if St. Joan were to come to earth, if she were enterprising enough to obtain a ticket to New York's Longacre Theater, where *The Lark* is playing, if she were to hear the characters on the stage called Joan, Cauchon, the Promoter d'Estivet, the Inquisitor Le Maître, she would, were she as bold and straightforward as of old, call out, "In God's name, this is not true!"

These modern playwrights miss, or choose to ignore, the all-important fact about Joan. She was sent by the King of Heaven to do a work for Him. Her voices were quite objective. (So objective that she did not sometimes understand the words they spoke; they had told her she would come by her martyrdom to paradise; her adversaries found she hadn't the least idea what the word "martyrdom" meant.) She used no young girl's ways in winning the Frenchmen of power to her cause.

According to her latest biographer, Lucien Fabre (in *Joan of Arc*, McGraw-Hill, 1954) her blunt message to Baudricourt was: "I call God to witness that you have delayed overlong"; and to Charles: "Gentle Dauphin, my name is Joan the Maid. I have been sent here by God to bring help to you and your Kingdom." Fabre tells us: "She would attend . . . dawn Mass, before going into battle, holding her helmet in her left hand, her right resting upon the pommel of her sword." This was Joan, God's flaming lance; and her Food was His Body; and her intimate companions were His blessed; and living and dying, she makes sense only as a daughter of the Church and in a Catholic context.

#### PRETTIFIED VILLAINS

In addition to taking a careful look at the true Joan, the playwrights would do well, too, to check the facts on her adversaries. There is certainly something hyper-romantic in Anouilh's sketch of Cauchon as a sweet old fellow, caught helplessly in the web of some fearful ecclesiastical syllogism, who must be chided by the Inquisitor for manifesting symptoms of human compassion for Joan. The real Cauchon instigated the canonically irregular trial and, from the beginning of the trial, was paid one hundred *sols* of Tours each

day until she should have been burned. (Fabre, who tells us this adds, "We have the receipts.")

The relentless bloodhound for a misanthropic Church which Anouilh has created, who says (in the Christopher Fry translation of *The Lark*), "youth, generosity, human tenderness are names of the enemy," can hardly be identified with the weak Inquisitor, Le Maître, who never believed that Joan was guilty but who helped bring about her execution because his own life was at stake. And it is something of a generalization, one would think, to point to these men as if to say: "This is the Catholic Church; this is what Joan rebelled against; and this is why she died." No, the Founder of that Church made a definitive distinction between true shepherds and hirelings; Joan's adversaries took it for granted from the beginning that her case must never get to Pope or Council.

#### CAN DRAMATISTS BLINK TRUTH?

We are at the heart, here, of a disputed matter—the artist's obligations to truth. Truth, it might be said, is the business of epistemologists; artists are after beauty. And indeed it would be unfair to ask M. Anouilh to write bare history. It is the artist's privilege to go beyond facts, to lay open the woman of a certain epoch and culture and to show us the beauty of what God has made.

But when a playwright undertakes to portray someone out of history, he immediately imposes a limitation upon himself. He must be true to that character. If it is quite another sort of woman he has in mind, some never-never maiden out of a legendary land, beset by a cruel foe, it is the author's right to set her on paper and to call her Snow White, Daphne, anything, but not Joan of Arc.

It does not do to take up Joan, simply for her extraordinary story, and then to impose upon her a heart and soul and motives she never had or, worse, to twist and distort her story until it fits a particular thesis. Artistic license and the modern preoccupation with subjectivism cannot be carried to the point where the artist pulls down the window-shade on reality and muses in the dark over a beloved little lie. The artist will find real beauty only in truth.

It is not difficult to understand why artists turn to Joan. Her life story is a lesson in good dramatic technique; it speaks poetry. But why do they so often end up fashioning impostors? It is because they apparently cannot fathom what it is that makes a saint tick, and because, by the simple substitution of the word "Church" for the name "Cauchon," Joan's story does quite well as a tract against an institution these playwrights seem not to like very much. They don't appear to realize that if one were ever able to separate the Joan of history from her Church and its sacraments and her true Voices, there would be left one of those disagreeable women who have done nations a considerable lot of harm and left behind a bad taste of scandal and blood. There would no longer be a Joan to write about.



## For Joan of Arc

It was so simple, the way St. Michael  
Told it: Margaret and Catherine would come  
And keep you company, their sister,  
To talk of kingdoms and the siege  
That wanted six more years to happen.  
(Later the Bishop would ask you: Joan  
Did this take place beneath the tree  
Of Beau Mai or by the fountain?  
But you could not remember. No matter,  
Your Voices were the branches where you heard.)

And they had told you what God wanted,  
Charles must be crowned and France united.  
This you saw was reasonable and proper  
But arduous as war, for what  
Is harder than to make men see  
The obvious course of sun and season  
As God has willed it from the start?  
(And so they questioned you and said:  
This woman is incorrigible,  
Therefore a heretic and liar.  
Still you could answer: I commend me  
To Him whose word I've always heeded,  
Why do *your* voices crowd me like a wall?)

Thus in your phrases one discovers  
The plain meaning in the evident place  
Missed by the judges and by us  
But always made luminous in you.  
In a remote age, Joan, we find you  
Some one familiar and at home  
In books and plays, in our devotions,  
You so combine them by your candor.  
In a friend's yard I see your statue  
And you stand before me as at Domrémy:  
A girl held spellbound by the bells  
Striking the Angelus, a stick  
To herd the sheep with in her hand  
And over her shoulders a peasant's shawl—  
Who turns to where her Voices call her,  
Tossing the proud length of dark hair  
God will soon have shortened like a boy's.

JAMES F. COTTER

## Child Running

If a child be wise,  
he will escape  
to wild strawberries,  
to hidden grape,

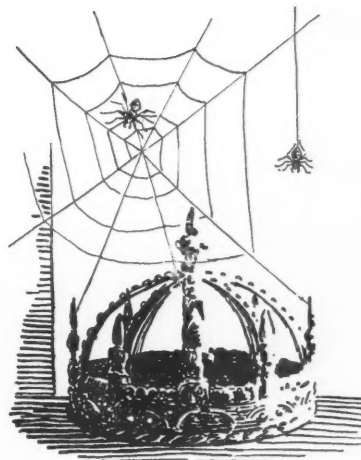
he will taste trees  
in gum of spruce.  
He will learn danger,  
flee and choose

blueberry, blackberry  
sun-warmed, wild.

Leaves and grass  
are good for a child  
running the world  
with his heart in his eyes.  
He will be toughened,  
if he be wise,

by earth and sky,  
by rain and root,  
against betrayal  
and bitter fruit.

FRANCES FROST



## Student Marginal on a Professor's Death

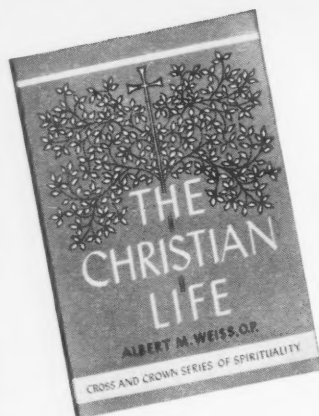
*The lofty summit rose, our sight to daunt, . . .  
[But] I behind him forced myself to crawl,  
Till the round ledge beneath my feet I found.*  
Purgatorio, Canto iv

Our lung grows languid in the trudge of note  
and reference which once, deer-footed, sure,  
we gripped with mounting heart and not by rote  
and, breathless, sang the Tuscan air was pure.

Across the mind's own mountain dullness dips  
past wonderment to numb the chiming cells  
accustomed to a scholar's blend of bells.  
(Will God frame newer music for the lips?)

The song of learning cannot lose its edge  
forever, though it has a quiet sting  
for us who halt along the lowest ledge  
of pages rearing to unwithered spring.  
And now, alliterating restlessness  
which always rings with *rise*, we pray and guess:  
while there await us seven peaks for climbing,  
higher than even Dante's reach or rhyming.

RAYMOND ROSELIEP



## THE CHRISTIAN LIFE

by ALBERT M. WEISS, O.P.

Translated by  
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## BOOKS

### Looking Over an American Shoulder

JOHN QUINCY ADAMS AND THE UNION

By Samuel Flagg Bemis. Knopf. 546p. \$8.75

This is Mr. Bemis's second volume dealing with the life of John Quincy Adams. In 1949 he published a book on what he called the first career of his subject. It dealt with Adams' part in founding American foreign policy. That Mr. Bemis was ideally equipped to write about such a man is testified to by the fact that his work received the Pulitzer Prize for biography in 1950.

The present book on the second career of John Quincy Adams deals with his Presidency of the United States and 17 years of service as Congressman from a Massachusetts district. This career came to an end when he died on the floor of the House of Representatives. The episodes of these years might seem to be less congenial matter for the author, but if a second Pulitzer Prize can be awarded to the same man for writing about the same subject, Mr. Bemis deserves consideration.

In *John Quincy Adams and the Union* the biographer has "tried to look behind the statesman and to see more of the man himself, his compulsive psychology, his social and family relationships, his religious feeling and attitude toward life on this earth and hereafter." He has

looked over [Adams'] shoulder, with the aid of modern scholarship, backwards and forwards in time beyond his controversial publications into the political and moral problems that beset "the Union"—his constant, sturdy phrase for the Republic—in the period of its continental growing-pains when it was taking shape as a nation (p. ix).

How intimately this second career of John Quincy Adams was to be concerned with early American problems came to light at the time of his first Presidential message on the state of the Union. It advocated internal improvements and in the peroration voiced the sentiment that "liberty is power" and that the nation with the "largest portion of liberty" would be the "most powerful nation on earth."

At once the Southern States began to ponder whether a Government endowed with liberty and power for "internal improvements both physical and moral would not one day . . . upset the sectional balance and perhaps redeem the coin of freedom by abolishing human slavery" (pp. 69-70).

At that time, probably, the network of highways and canals was uppermost in the mind of the president who wished to become the "Man of the Whole Nation," but he had been opposed to the "peculiar institution" of the South as far back as the days of the Missouri Compromise. When his Presidency was over and he took his seat in Congress, he did become the outstanding champion of anti-slavery sentiment. The story of his crusade, sometimes carried on almost single-handed against a hostile House of Representatives, makes up much of what remains to be told about him.

It would be easy to lose historical balance in dealing with the heroics of such a crusader. Mr. Bemis does not forget that he is not only "looking over the shoulder" but also into the soul of John Quincy Adams.

Careful reading of the diaries which cover the last 60 years of Adams's life and in which he "healthfully released" his "inner tensions and constant worries," where he judged people he did not like but was "warm-hearted and admiring toward men of good will—toward him," and where he stopped "to look at himself as he fancied others saw him," has enabled the author to produce a picture sometimes pathetic, often humorous, always human.

On almost the last page of the book Mr. Bemis says:

John Quincy Adams' inner direction brought him compulsively into outer conflict with the politics of his times. One is tempted to assume the role of psychologist and probe Adams's inner life and character by a so-called content of recurring words, associations and gambits of thought and expression in his voluminous diary and personal correspondence. . . .

Mr. Bemis then goes on:

There are certain words that stick in the mind of one who has read his writings. . . . They are: *Almighty, God, Disposer of Events, time, fate, bible, Job, psalms, soul, religion, morality, truth, conscience, inner monitor, duty, law, temperance, prudence, defense, fortitude, justice, frugality, industry, benevolence, humility, self-control.* Constantly opposed and



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defensively recurring are *idleness, waste, weakness, malignancy, lying, treachery, slander, bitterness, enemy passion*. Instead of adjusting himself comfortably to his environment and the mores of his times, he tried to measure and master them by himself for God, for country and for human freedom.

The author then concludes:

Adjustment can mean surrender—let the psychologists always remember that—and Adams never surrendered to any man or party, only to the will of God. His principal sins were his own self-righteousness in comparing himself with other men, his personal contrivance against his political conscience (as in the election of 1824-5), and a pedagogical attitude in both public and private life.

One has to read the book to appreciate how vividly the John Quincy Adams of this summary lives in its pages.

R. N. HAMILTON

## The Call and the Answer

### NUNS ARE REAL PEOPLE

By Sister Mary Laurence, O.P. Newman.  
181p. \$3

### BERNIE BECOMES A NUN

By Sister Maria del Rey, with photographs by George Barris. Farrar, Straus & Cudahy.  
141p. \$3.50

When Monica Baldwin's *I Leap over the Wall* was published, most of us on this side of the wall wished that one of our number might write as skilfully of the joyousness of contemporary convent life as Miss Baldwin had written of her

lack of joy in it. Sr. Mary Laurence has done this and more too. She has written an excellent treatise on vocation as it affects every member of the Mystical Body of Christ.

She uses as framework a correspondence with six young English women who have formed a cell "to learn all we can about things Catholic about which, so it seems to us anyway, there is a lot of misunderstanding."

Choosing to make a study of Pius XII's encyclical *Mediator Dei* and of the religious life, with a priest directing the former and Sr. Mary Laurence the latter, the six young women of varying personalities begin the barrage of questions which serves to turn convent life inside out.

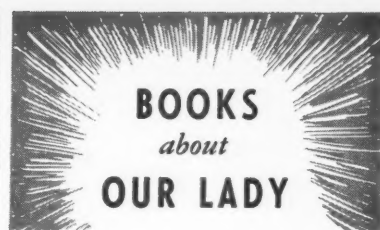
Referring frequently to the recent encyclical *Sacra Virginitas*, Sr. Mary Laurence cuts through every mistaken idea from the melodramatic notion of the sweet young thing throwing her life away, to the specious accusation of escapism. She shows nuns as "real people" with the natural strengths and weaknesses shared by all other people—married and single.

A cloistered nun herself, Sr. Mary Laurence understands and appreciates the vocation of the "active" religious and the vocation of the lay Catholic. Because of this genuine appreciation of the dignity of every vocation, an appreciation based on humility, charity and a thorough grasp of theology, Sr. Mary Laurence is able to write convincingly of the religious life. Having quoted from *Sacra Virginitas* to show that "this talk about nuns being Brides of Christ" is not "just a nice idea, or a bit of pious rhetoric on the part of the nuns themselves," she insists:

... there is nothing sentimental or sensational about this love of a girl for Christ. It is not a question of nice feelings and going about looking pious. A happy marriage between a man and a woman is founded on something more than that, if it is to last, and so it is with the marriage of a girl to Christ—which is the religious life. ... St. Chrysostom, writing in the fourth century, remarks that the root and flower of consecrated virginity is a "crucified life."

*Bernie Becomes a Nun* is a simple, direct account of a real girl, Bernadette Lynch, "who went to a Catholic high school and worked in a Wall Street office," and who became a religious.

Sr. Maria del Rey's narrative (38 pages) and George Barris' photographs (103 pages) are centered on Maryknoll



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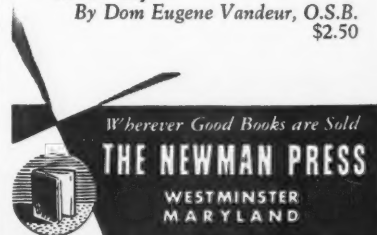
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but, as the blurb indicates, the account "applies to any girl entering any of the approximately 250 different religious orders of this country."

Mr. Barris' photographs have the qualities of strength and beauty, minus any semblance of glamour. Sr. Maria del Rey's narrative is as sound as Sister Mary Laurence's essays and should do much good for young people, especially for high-school girls and their parents. The book should be in every high-school library.

Sr. Mary Laurence's book, however, should be read by *everyone*—religious and lay, Catholic and non-Catholic. Religious will find a satisfaction not often experienced in reading literature about their vocation. Many Catholics will acquire a new understanding of these members of the Mystical Body. Non-Catholics will be convinced at least that "nuns are real people."

SISTER MARY RANSOM S.C.N.

### THAT THEY MAY KNOW THEE:

Selected Writings on Vocations

By The Most Rev. Richard J. Cushing, D.D.

Compiled by Rev. George L. Kane. New-  
man. 217p. \$3

### THE PRIESTLY HEART

By The Right Rev. Maurice S. Sheehy.  
Farrar, Straus & Cudahy. 71p. \$2.75

There is little question that within the space of ten years Archbishop Cushing has become one of the most vocal bishops of our time. One might even put forward the opinion, albeit hesitatingly, that already his public luster has surpassed that of his distinguished predecessor. His Excellency has a real genius for knowing the public issues affecting Church or State that require comment. He has the intelligence to say something meaningful and the forthrightness to say what has been too long left unsaid, whether the remarks relate to international morality, Church-State relations, labor, business ethics, family life or historical research.

It is not surprising, therefore, to find that he has spoken many times on the subject of religious vocations. His varied talks contain not only a profound analysis of the meaning of "vocation" and the need, but some word pictures of people like Mother Drexel, Père Chanel, St. Paul of The Cross, Fr. James Walsh of Maryknoll; people who served in the vineyard at different times and faraway places.

Archbishop Cushing believes that the chief reason for the insufficient number



of vocations to the religious life is that *the sense of vocation* itself has been lost or gravely diminished among the young people of our generation. He believes that today such vocations must be cultivated in our schools and our leisure-time programs. He discusses in successive chapters some of the particular needs of priests, sisters and brothers. Two superb talks deal with the apostolate of the parish priesthood and the vocation of women.

Monsignor Sheehy's little book, written in modern style, has as its framework the musings of a young priest, three years ordained, who lingers on his deathbed after a heart attack. It shows the day-by-day thoughts of the young man about people, the priesthood and suffering.

GEORGE A. KELLY

## Religious Groups' Influence

### THE UNITED NATIONS AND HUMAN RIGHTS

By James Frederick Green. Brookings.  
194p. \$1.50

It is a matter of record that the United Nations Charter provisions concerning human rights were sponsored by our State Department at San Francisco under pressure from religious groups. As the author says, this was one of the first occasions in history "in which unofficial groups at the scene of an international conference had influenced the drafting of a treaty." Official Catholic representatives, with the sanction of Archbishop (now Cardinal) Mooney of Detroit, NCWC episcopal chairman, played a positive part in this development.

An analysis of the past ten years of UN effort in the field of human rights

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has therefore special interest for Catholics. The present study is one of a Brookings series on various aspects of the organization's work, originally conceived by the late Leo Pasvolsky. It is being continued under the direction of Robert W. Hartley.

The author of the segment before us is with the State Department, but he writes in his personal capacity. In four sections Mr. Green outlines the areas in which the UN has striven to promote human rights. These include the search for a definition of rights. This culminated in the 1948 Declaration of Human Rights and in the now-stalled Covenant.

Another section deals with other means of action, such as collection of basic data, and particular conventions in the field of freedom of information, the protection of minorities, equal rights for women and self-determination. Also discussed is the much-disputed Genocide Convention. A third area deals with measures of enforcement.

In the course of a matter-of-fact survey, some widely current mistaken notions are corrected. For instance, it is not true that the Genocide Convention would make it possible for an American citizen to be haled before an international court. Again, it is not true that the UN Charter supersedes existing domestic legislation. Authentically reflecting the current caution reigning in the State Department, the author argues that the Covenant on Human Rights is as good as dead.

These and other assurances are useful in setting at rest the susceptibilities of many Americans. By the same token, does Mr. Green unduly play down the importance of human rights and the part we can play for liberty on the world scene? The UN human-rights program sets up a standard to which this country will be expected to adhere, even though no strict legal obligation exists. The human-rights provisions in the Charter are not legally enforceable, but they remain a salutary beacon not to be despised.

It is to be regretted that there is no discussion of the efforts to obtain mention of the name of God in the human-rights clauses, or to indicate the ultimate sources of human dignity. It is true that this study does not examine individual rights in detail. But as its writer was for many years intimately connected with the human-rights work of the State Department, his silence suggests how little thought was ever given to such matters by our Government. It is only fair, on the other hand,

to acknowledge the creditable effort of the United States on the Cardinal Mindszenty case at the UN Assembly of 1950.

This Brookings production on an issue of great interest to religious bodies, among others, will not soon be matched for convenience and authority.

ROBERT A. GRAHAM

#### JEAN SANTEUIL

By Marcel Proust. Translated by Gerard Hopkins. Simon & Schuster. 744p. \$5.95

This "novel" by Proust, which predates *Remembrance of Things Past*, is a fortunate collating of notes, fragments and first drafts found among Proust's papers by Bernard de Fallois, a graduate student in Paris. The total impression is that here is a rich foreshadowing of the Proust to come. There are already pres-

ent the characteristic preoccupation with detail, the enrichment of style by the happy and frequent display of metaphor, the use of the long, involved sentence with its inevitable reward at the end.

One meets here, too, Proust's delicate sensitiveness to the changing forms and colors of nature, his pitiless probing into human character, his conviction that one person is really many, depending upon who sees him and when. There is, above all, his concept of the strange and frequently terrible influence of time upon everything. One has intimations here, too, of Proust's dedication as artist and as man to the recapturing and poetization of his past.

While *Jean Santeuil* has understandably many resemblances to *Remembrance of Things Past*, it lacks the master theme of the greater book: the



Abbot O'Brien

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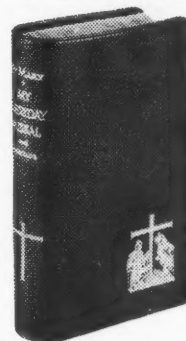
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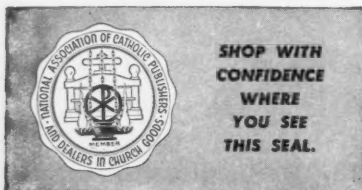
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transformation of an almost invalid child into an artist. Further, it lacks the finish of the later piece, notably because Proust had not yet made his translation of Ruskin—to whom he owed a great debt, particularly in the matter of style—and was still leaning rather heavily upon his earlier influences: Flaubert, Dickens and Anatole France. It lacks, too—and here one must consider its origin and the way in which it was put together—sharpness and continuity in the treatment of character.

In the story, basically the same as that of *Remembrance of Things Past*, one has the pleasure of finding, if only in phases or in truncated form, characters, places and incidents later developed magnificently in Proust's masterpiece. The servant Ernestine becomes the wonderful Françoise; the little girl Marie becomes the unpredictable Gilberte, the village of Etreuilles becomes the now famous town of Combray and the storm at Penmarch is transformed into the celebrated incident of the tasting of the piece of cake that set off a stream of memory now a matter of literary history.

Jean Santeuil is what the French call the "first state" of a work of art and, having an integrity of its own, it can be read profitably and enjoyed for its own sake.

EDWIN MORGAN

## A SAILOR'S LIFE

By Jan de Hartog. Harper. 210p. \$3

In this sea bag full of salty essays, playwright-novelist Jan de Hartog takes a nostalgic backward glance over his thirty-odd years as a professional sailor and presents the reader with the distilled wisdom of his experience. They were written, he tells us, in response to a letter from a young boy in Germany who "requested of me a few hints about what every young sailor should know before setting out for his first voyage." When he had finished, Mr. de Hartog discovered that he had on his hands not an epistolary reply but a book-length manuscript presenting "a late summer's view of the sea."

It is a view that extends backward in time to the days of the windjammer and the coal-burner and forward to today's modern transatlantic liners; in subject matter from advice on how to pack a sea bag and properly air a suit of oilskins to hints on how to behave when one has become, at last, "skipper next to God." In a leisurely, mellow prose spiced with a wry humor the author presents his observations

and reflections in the form of brief essays of a page or two in length gathered loosely into six categories: "Outward Bound," "Crews," "Ships," "The Sea," "Homeward Bound" and "The Future."

Mr. de Hartog has evidently sailed on every conceivable type of ship on most of the seven seas, and he gives a kaleidoscopic view of the advantages, disadvantages and idiosyncrasies of each. Any young novice preparing for a life before the mast will have reason to be grateful for his sound advice on how to use charts, lights and other navigational aids, and especially for the author's merciful exposure of the mystique of celestial navigation.

Although Mr. de Hartog's remarks on the subject of immorality cannot be taken seriously, there is much sagacity in such observations as, "In practice, every captain looks like an old fool and never is," as well as the following admonition on adjusting oneself to domestic life:

Women consider rooms cosy in direct proportion to their darkness. That is why they like to turn out the lights the moment the fire in the grate produces a flame. You must realize that this is a result of her [your wife's] job, much as your preference for glaring white is a result of yours. Rooms in which jobs are done by others must be light, whereas the blessing of darkness is that one doesn't feel guilty when idle.

One could cavil by saying that *A Sailor's Life* is too spun out, but the young salt for whom it is intended will perhaps not find it long enough. For Mr. de Hartog, a sailor's life is the only one that makes sense—and all parents are hereby warned that if this book falls into the hands of their teenage son they may find it awfully difficult to persuade otherwise.

JOHN M. CONNOLLE

## A HOUSE OF CHILDREN

By Joyce Cary. Harper. 276p. \$3.50

The solace and fascination to be found in the recollection of childhood have resulted in a spate of books ranging from the self-pitying and cutely hilarious to the truly perceptive ones which always have a touch of the universal about them. As his readers might expect, Joyce Cary has brought to this autobiographical novel his special gifts of observation, humor and deep understanding of human beings young and mature.

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This is not a conventional recapturing of a lost time. Even the setting is so remote as to seem a bit unreal: a house by the lough of Mannanen in Dunamara, Ireland, where Evelyn and Harry Corner (they add up to the young Joyce Cary) spent their summers, living, playing, suffering and growing up a little among a host of cousins of all ages. Aunt Hersey, Uncle Herbert and other adults are reflected only in their dealings with the children. Nine-year-old Evelyn's days are rich and full, whether he is roaming about the rocks, sailing in a rough sea, sharing the Atlantic with the whales when he swims, writing a poem, persecuting an older cousin's suitor, dancing a Roger de Coverley at a party, "drunk with sugar cake and sweets," or thrilling to the visit from his father. As the Harry-half of Cary would say, many of his experiences were "rather essoteric."

Since Cary views his childhood from the vantage point of an adult, the book is an intriguing blend of youthful adventure and mature evaluation. Nothing of the poignancy of childhood is lost, and much is gained in the objective comment, the perception—sharp, loving, critical and compassionate—that Cary seems to have made his own. Almost any page opened at random offers a good sampling, but here is one referring to cousin Robert, who has experienced some of the rigors of boarding school:

When a boy leaves school, the small but often clear stream of his life runs into the larger stream of national life, and begins to take color from it. If that stream is muddy, as powerful streams often are, especially when they are changing course, he, too, may become cloudy. His ideas lose all

their clarity and certainty. But this does not mean that they were trivial before.

This thoughtful observation is tucked into a delightful account of a group of young playwright-actors frantically busy at the business of rehearsal plus improvisation, too busy to attend the local dramatic club's performance of a *Midsummer Night's Dream*, a little stunned at the suggestion that they might learn something, even though Harry admitted "... that of course Shakespeare's plays were very good, everyone knew that."

The constant reader yearns periodically for a pleasant book. A *House of Children* is a happy book, bright with the sparkle of humor and strong with the grace of wisdom.

MARY STACK MCNIFF

## THE WORD

*It will be for Him, the truth-giving Spirit, when He comes, to guide you into all truth* (John 16:13; Gospel for fourth Sunday after Easter).

It has been previously stated that the Catholic layman is a true, valid, legitimate, actual and essentially equal member, with all the other baptized, of that *community*, the Church, which is the Mystical Body of Christ, the continuation, that is, of the real presence of Christ on earth.

The Catholic Church, however, is not only *de facto* (for all to see) but *de jure* (by divine institution and command) a hierarchical society. Everyone understands the meaning of that final

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REV. R. N. HAMILTON, S.J., is professor of history and director of the department at Marquette University, Milwaukee.

SISTER MARY RANSOM, S.C.N., is dean of Nazareth College, Louisville, Ky.

REV. GEORGE A. KELLY is director of the Family Life Bureau for the Archdiocese of New York.

EDWIN MORGAN has written a biography of Baudelaire and contributes to the *Commonweal*, *Atlantic* and other magazines.

MARY STACK MCNIFF reviews frequently for the *Boston Pilot*.

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# America's BOOK-LOG



TEN  
BEST  
SELLING  
BOOKS

APRIL

The stores listed below report their best selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

1. **THE LIVING BREAD**  
FARRAR, STRAUS & CUDAHY, \$3  
*By Thomas Merton*
2. **PLAYED BY EAR**  
LOYOLA UNIVERSITY PRESS, \$4  
*By Daniel A. Lord, S.J.*
3. **SHEPHERD WITHOUT SHEEP**  
BRUCE, \$2.75  
*By E. Boyd Barrett*
4. **MIRACLE OF LOURDES**  
MCGRAW-HILL, \$4  
*By Ruth Cranston*
5. **MEDITATIONS BEFORE MASS**  
NEWMAN, \$3  
*By Romano Guardini*
6. **ONE SHEPHERD, ONE FLOCK**  
SHEED & WARD, \$3  
*By Oliver Barres*
7. **THE LAST HURRAH**  
LITTLE, BROWN, \$4  
*By Edwin O'Connor*
8. **HOURS OF THE PASSION**  
BRUCE, \$2.85  
*By Jude Mead*
9. **THE LORD**  
REGNERY, \$6.50  
*By Romano Guardini*
10. **I'LL DIE LAUGHING**  
BRUCE, \$2.75  
*By Joseph T. McGloin, S.J.*

AKRON, Frank A. Grismer Co., 272 S. High St.  
BOSTON, Benziger Bros., Inc., 95 Summer St.  
BOSTON, Pius XI Cooperative, 45 Franklin St.  
BROOKLYN, Ave Maria Shop, 166 Remsen St.  
CHICAGO, The Thomas More Association, 210 W. Madison St.  
CINCINNATI, Benziger Bros., Inc., 429 Main St.  
CINCINNATI, Frederick Pustet Co., Inc., 210 E. Fourth St.  
CLEVELAND, Catholic Book Store, 906 Superior Ave.  
CLEVELAND, William Taylor Son & Co., 630 Euclid Ave.  
COLUMBUS, Cathedral Book Shop, 205 E. Broad St.  
DALLAS, The Catholic Book Store, 1513 Elm St.  
DENVER, James Clarke Church Goods House, 1633 Tremont Pl.  
DETROIT, E. J. McDevitt Co., 1230 Washington Blvd.  
DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.  
HARTFORD, Catholic Library of Hartford, 138 Market St.  
HOLYOKE, Catholic Lending Library and Bookshop, 94 Suffolk St.  
KANSAS CITY, Catholic Community Bookshop, 301 East Armour Blvd.  
LOS ANGELES, C. F. Horan & Co., 120 W. 2nd St.  
LOUISVILLE, Rogers Church Goods Co., 129 S. 4th St.  
MANCHESTER, N. H., Book Bazaar, 410 Chestnut St.  
MILWAUKEE, The Church Mart, 779 N. Water St.  
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.  
NEW BEDFORD, Keatings Book House, 562 County St.  
NEW HAVEN, The Saint Thomas More Gift Shop, 1102 Chapel St.

NEW YORK, Ave Maria Shop, 11 Barclay St.  
NEW YORK, Benziger Bros., Inc., 26 Park Pl.  
NEW YORK, P. J. Kenedy & Sons, 12 Barclay St.  
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.  
OKLAHOMA CITY, St. Thomas More Book Stall, 320 N. W. 2nd St.  
OMAHA, Midwest Church Goods Co., Inc., 1216 Farnam St.  
PHILADELPHIA, The Peter Reilly Co., 131 N. 13th St.  
PITTSBURGH, Kirner's Catholic Book Store, 309 Market St.  
PORTLAND, Catholic Book & Church Supply Co., 314 S. W. Washington St.  
RICHMOND, Religious Goods Shop, 123 N. 8th St.  
ROCHESTER, Trant's Inc., 96 Clinton Ave., North  
ST. LOUIS, B. Herder Book Co., 15-17 South Broadway  
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SCRANTON, Diocesan Guild Studios, 309 Wyoming Ave.  
SEATTLE, The Kaufer Co., 1904 Fourth Ave.  
SOUTH BEND, Aquinas Library and Book Shop, Inc., 110 E. La Salle Ave.  
SPOKANE, De Sales Catholic Book Shop, 10 S. Wall St.  
TOLEDO, John A. Reger Catholic Supply House, 712 Madison Ave.  
VANCOUVER, B. C., Curley's Catholic Supplies, 563 Hamilton St.  
WASHINGTON, D. C., William J. Gallery & Co., 718 11th St., N. W.  
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phrase. In the Catholic Church there is a Pope, the Vicar of Christ, possessed of Christ's sacred and absolute authority. Subordinate to the Holy Father are the bishops, who enjoy the fullness of the Christian priesthood. Subordinate to the bishops are the priests, deacons and other orders or clerics in the Church. At the base of the hierarchic triangle stand the Catholic faithful, the laity.

The question, then: does the base of the triangle have any true function beyond the responsible task of supporting the triangle? Or, in plain terms, what is the true position, the job, the work, the function of the layman in the Catholic Church?

If the Church is the literal projection or continuation of Christ on earth, then the function of the whole Church must be a prolongation of the function, the work of Christ when He came, God incarnate, among us. Now our Saviour discharged a triple task in the brief, precious time of His visible Incarnation. He was prophet or teacher, He was priest, He was king.

We come very close to the heart of our present discussion when we inquire, *Who in the Church must continue to fulfil the triple Christ-task of teaching, of priesthood, of kingship?*

The veritable answer to this question is crucial. The threefold function of the Mystical Body of Christ on earth must be performed by the Mystical Body of Christ on earth. By the *whole* Church, that is, by the *community* of Christ, and by *all* the true members thereof.

It follows that in some real sense—and here the word *real* means something more than *verbal* or *titular* or *fictional*—the Catholic layman is, in the community and with the community of the Church, a teacher, a priest and a king. We think at once of the terribly meaningful words which anyone may read in the second chapter of the first Epistle of the first Pope. *You are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for Himself; it is yours to proclaim the exploits of the God who has called you out of darkness into His marvelous light.* These words were addressed, of course, by the first Supreme Pontiff to the Christian community: to the first Catholic laymen as well as to the first bishops and priests.

It really is not necessary to suppose that Catholic laymen, upon reading these lines or hearing these tidings, will at once dispense with the sacrament of Holy Orders and will begin feverishly



to pound out pastoral letters on the office typewriter or rush to the nearest Catholic altar in order to celebrate the sacred mysteries. Surely sweet sanity can still lie down with piety, and even rub shoulders amicably with sound theology.

If we say (as, with Catholic truth, we do say) that the layman in the Church must share Christ's continued labor as teacher, priest and king, we cannot then simply give over and rest our case. We must ask a further question, a favorite query of old Demosthenes: "But the how—tell us that."

VINCENT P. MCCORRY S.J.

## THEATRE

**PARISH THEATRE.** While Broadway has had its busiest and best season in years, and the off-Broadway theatre has been unusually productive, the Sacred Hearts Players have been anything but idle. They have already presented two plays and are now working on their third. Considering their resources of energy and time, their achievement is remarkable. Rev. John M. Brooks, of the Sacred Hearts Parish in Manhattan, is the guiding spirit.

While the Sacred Hearts Players avoid pretentiousness as they would the devil, they are by no means lacking in confidence. Their first offering of the season was *Craig's Wife*, a bitter domestic drama that would seem alien to the taste of a parish audience. It is a play, too, that requires a sensitive touch and can be ruined by a fumbling performance. In the SHP production all important roles were interpreted effectively and coordinated by taut, lucid direction.

The second production, a zany one-act comedy by Henry Dubernois, was *The Bronze Lady and the Crystal Gentleman*. The leading character is a

harassed husband who, to escape the nagging of his shrewish wife, gets himself committed to an insane asylum. This wholly unbiased reporter, who has now seen the Sacred Hearts Players in action several times, warns the opposition that it had better be good.

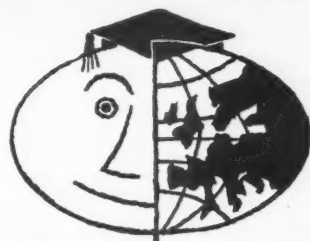
The next SHP offering will be a three-act comedy, *Is Life Worth Living?*, which will be presented on May 18, 19 and 20 at the parish hall. The play will conclude a program of three productions for the season, an ambitious undertaking for a parish group. So far, at least to one observer, it has been a satisfying achievement.

Most SHP productions are presented in three performances over the week end. It is not likely that many members of their audience have even an approximate idea of the amount of work required to prepare for those three performances. To mount a play for a single showing calls for practically as much effort as staging it in expectancy of a long run. The scenery used for one night could just as well last for a year. If substantially constructed it would be good for several seasons. A conscientious group must devote as much time to rehearsal for one performance as for a hundred. It is no mystery why most parish groups are exhausted by presenting a single play, and some give up for good.

It is well known that even professional performers sometimes suffer spells of nervousness that lead to missing cues, fluffing lines or forgetting a piece of business. But an actor looking forward to a continued run can find comfort in the knowledge that he can atone for one ragged performance by being on his toes for the next fifty. Actors who are rehearsing for only a few performances, however, are confronted with a peculiar challenge. They cannot afford the luxury of first-night jitters because the first night may be the only night.

The SHP seem to be taking the difficulties and hazards of the theatre in stride, overcoming most of them. While some members of the group have connections with the professional theatre, most of them earn their living in other fields. By investing their surplus energy and time in SHP, they are evolving the most unusual off-Broadway theatre in town.

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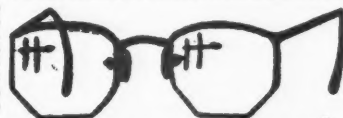
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go in for the drama might well give some serious thought to this form of parish cultural activity.

THEOPHILUS LEWIS

## FILMS

**SEVEN WONDERS OF THE WORLD** (Stanley Warner Corp.). Except for some labored efforts in Lowell Thomas' commentary to connect the title with the subject matter, this third presentation in Cinerama has nothing particularly to do with the seven wonders of the world. It is, instead, a more or less hit-or-miss global travelogue.

The new Cinerama has no folksy little connective plot-tissue but concentrates entirely on the spectacular outdoor vistas which show up to best advantage on the horseshoe-shaped screen. In this it is an improvement over *Cinerama Holiday*, the second in the series. In addition, even though the awkward seams, caused by using three cameras, remain, the caliber of the photography appears to have been refined, especially in lessening the "jumpiness" which used to mar sequences involving slow-moving or stationary objects. Nevertheless, instead of having any real distinction or imagination, the film is rather like twelve Fitzpatrick Traveltalks run back to back and becomes quite tiresome before it gets through.

The individual sights, impressive enough in themselves, range from waterfalls on three continents to the ruins of a lost civilization in the Cambodian jungle and from a dance by Japanese maidens in what appears to be the Oriental equivalent of Cypress Gardens to a rapid-fire tour of the Holy Land from both the biblical and the modern point of view. Cinerama's unique stock in trade—its capacity to reproduce for the chair-borne patron the discomforts and thrills of a roller-coaster ride—is here represented by a plane trip into the crater of an active volcano and more especially by a breathtaking plunge on a runaway, Toonerville-type train down the mountain from Darjeeling, India.

For Catholic audiences, particularly, the film's most impressive moments are furnished by some really splendid shots of a Marian Year procession at St. Peter's and of the Pope bestowing his blessing on the people from the Vatican balcony.

[L of D: A-I]

**NEVER SAY GOODBYE** (Universal). Cornell Borchers, the lovely German actress who played an anguished mother so effectively in *The Divided Heart*, has been imported to Hollywood, where she is cast once more as an anguished mother, this time in Technicolor. Here she loses her infant daughter through a combination of false suspicions of infidelity harbored by her American Army officer husband (Rock Hudson) and the descent of the Iron Curtain. Following a chance reunion ten years later in America, a great deal of time and dubious psychology have to be expended before the daughter (a precocious little monster in any case) can be persuaded to accept her mother. The film is supposedly based on a play by Pirandello. It has a more obvious affinity to a daytime radio serial. [L of D: A-I]

**A KID FOR TWO FARTHING** [Lopert]. Carol Reed, the distinguished and individualistic English director, has a wider range of enthusiasms in his choice of material than is usual with directors. Here he is preoccupied with an unfamiliar locale, London's East End garment district, and an unaccustomedly sunny theme—a child's fairy-tale vision of life coming true in the real world.

In the screen play, adapted by Wolf Mankowitz from his novel, the child is a boy of six (Jonathon Ashmore), the protégé of an elderly Jewish tailor (David Kossoff). Though the tailor has long since abandoned his own dreams, he nourishes the boy's imagination with stories, especially about the magical powers of wish-fulfillment which go with possession of a unicorn. Then one day the boy acquires a small white kid which, sure enough, has only one horn. Since his wishes are comparatively modest and entirely unselfish—that his tailor friend will get his long-dreamed-of steam presser and that the tailor's muscle-conscious apprentice (Joe Robinson) will win a wrestling match so he can afford to marry his sweetheart (Diana Dors)—they do come true.

Miss Dors (the Marilyn Monroe of England) is rather out of place, and the wrestling scenes are sufficiently repellent to unsettle sensitive onlookers. But for the most part the film (in color) has been done with warmth and charm and a genuine understanding of a segment of life and of the limited, but difficult-to-achieve, aspirations of its people.

MOIRA WALSH

[L of D: A-II]

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